



In the name of Allah: the Compassionate, the Merciful

سورة الإسراء

BANI ISRA'IL

Name

This Surah takes its name (Bani Israil) from v. 4. But this name is merely a distinctive appellation like the names of many other surahs and not a descriptive title, and does not mean that "Bani Isra'il" is the theme of this Surah.

Period of Revelation

The very first verse indicates that this Surah was revealed on the occasion of *Mi`raj* (Ascension). According to the Traditions and books on the life of the Holy Prophet, this event happened one year before Hijrah. Thus, this Surah is one of those which were revealed in the last stage of Prophethood at Makkah.

Background

The Holy Prophet had been propagating *Tauhid* for the previous twelve years and his opponents had been doing all they could to make his Mission a failure, but in spite of all their opposition, Islam had spread to every corner of Arabia and there was hardly any clan which had not been influenced by his invitation. In Makkah itself the true Believers had formed themselves into a small community and were ready and willing to face every danger to make Islam a success. Besides them, a very large number of the people of Aus and Khazraj (two influential clans of Al-Madinah) had accepted Islam. Thus the time had come for the Holy Prophet to emigrate from Makkah to Al-Madinah and there gather together the scattered Muslims and establish a state based on the principles of Islam.

These were the conditions when *Mi`raj* took place and on his return the Holy Prophet brought down the Message contained in this Surah.

Theme and Topics

This Surah is a wonderful combination of warning, admonition and instruction, which have been blended together in a balanced proportion.

The disbelievers of Makkah had been admonished to take a lesson from the miserable end of the Israelites and other communities and mend their ways within the period of respite given by Allah, which was about to expire. They should, therefore, accept the invitation that was being extended by Muhammad (Allah's peace be upon him) and the Quran; otherwise they shall be annihilated and replaced by other people. Incidentally, the Israelites, with whom Islam was going to come in direct contact in the near future at Al-Madinah have also been warned that they should learn a lesson from the chastisements that have already been inflicted on them. They were warned, "Take advantage of the Prophethood of Muhammad (Allah's peace be upon him) because that is the last opportunity which is being given to you. If even now you behave as you have been behaving, you shall meet with a painful torment."

As regards the education of mankind, it has been impressed that human success or failure, gain or loss, depends upon the right understanding of *Tauhid*, life-after-death and Prophethood. Accordingly, convincing arguments have been put forward to prove that the Quran is the Book of Allah and its teachings are true and genuine the doubts of the disbelievers about these basic realities have been removed and on suitable occasions they have been admonished and rebuked in regard to their ways of ignorance.

In this connection, those fundamental principles of morality and civilization on which the Islamic System of life is meant to be established have been put forward. Thus this was a sort of the Manifesto of the intended Islamic state which had been proclaimed a year before its actual establishment. It has been explicitly stated that that was the sketch of the system on which Muhammad (Allah's peace be upon him) intended to build human life first in his own country and then in the outside world.

Besides these, the Holy Prophet has been instructed to stick firmly to his stand without minding the opposition and difficulties which he was encountering and should never think of making a compromise with unbelief. The Muslims who sometimes showed signs of impatience, when they met with persecution, calumny, and crooked arguments, have also been instructed to face adverse circumstances with patience and fortitude and keep full control over their feelings and passions. Moreover, salat was prescribed in order to reform and purify their souls, as if to say, "This is the thing' which will produce in you those high qualities of character which are essential for everyone who intends to struggle in the righteous way Incidentally, we learn from Traditions that Mi'raj was the first occasion on which the five daily Prayers were prescribed to be offered at fixed times.

The Holy Quran

The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

Took for a journey	أَسْرَىٰ	[He (Allah)] Who	الَّذِي	Glorified (and Exalted is)	سُبْحَانَ
From	مِنْ	By night	لَيْلًا	His slave (Muhammad)	بِعَبْدِهِ
To	إِلَى	Sacred	الْحَرَامِ	The Mosque (at Makkah)	الْمَسْجِدِ
Which	الَّذِي	Farthest	الْأَقْصَى	The Mosque (in Jerusalem)	الْمَسْجِدِ
To show him (Muhammad)	لِنُرِيَهُ	Around it (neighbourhood whereof)	حَوْلَهُ	We (Allah) blessed	بَارَكْنَا
Verily He	إِنَّهُ	Our Signs	آيَاتِنَا ۚ	Of	مِنْ
The All-Seer	الْبَصِيرُ	(is) the All-Hearer	السَّمِيعُ	He	هُوَ

Translit	Subhāna Al-Ladhī 'Asrā Bi`abdihi Laylāan Mina Al-Masjidi Al-Ĥarāmi 'Ilā Al-Masjidi Al-'AqṣāAl-Ladhī Bāraknā Ĥawlahu Linuriyahu Min 'Āyātina 'Innahu Huwa As-Samī'u Al-Baṣīru
AhmedAli	وہ پاک ہے جس نے راتوں رات اپنے بندے کو مسجد حرام سے مسجد اقصیٰ تک سیر کرائی جس کے ارد گرد ہم نے برکت رکھی ہے تاکہ ہم اسے اپنی کچھ نشانیاں دکھائیں بے شک وہ سننے والا دیکھنے والا ہے
Jalandhry	وہ (ذات) پاک ہے جو ایک رات اپنے بندے کو مسجد الحرام یعنی (خانہ کعبہ) سے مسجد اقصیٰ یعنی بیت المقدس تک جس کے گردا گرد ہم نے برکتیں رکھی ہیں لے گیا تاکہ ہم اسے اپنی (قدرت کی) نشانیاں دکھائیں۔ بے شک وہ سننے والا (اور) دیکھنے والا ہے
YusufAli	Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did bless— in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things).
M.Khan	Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him]. Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Harām (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayāt (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer
Pickthal	Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.
Shakir	Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَآئِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ﴿٢﴾

The Scripture	الْكِتَابَ	Moses	مُوسَى	And We gave	وَأَتَيْنَا
For the Children	لِبَنِي	A guidance	هُدًى	And made it	وَجَعَلْنَاهُ

The Holy Quran

The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

You take	تَتَّخِذُوا	(saying) that not	أَلَّا	(of) Israel	إِسْرَائِيلَ
		As Protector (Disposer of affairs)	وَكَيْلًا	Other than Me	مِنْ دُونِي

Translit	Wa 'Ātaynā Mūsā Al-Kitāba Wa Ja `alnāhu Hudāan Libanī 'Isrā'īla 'Allā Tattakhidhū Min Dūnī Wa Kīlāan				
AhmedAli	اور ہم نے موسیٰ کو کتاب دی اور اسے بنی اسرائیل کے لیے ہدایت بنایا کہ میرے سوا کسی کو کارساز نہ بناؤ				
Jalandhry	اور ہم نے موسیٰ کو کتاب عنایت کی تھی اور اس کو بنی اسرائیل کے لئے رہنما مقرر کیا تھا کہ میرے سوا کسی کو کارساز نہ ٹھہرانا				
YusufAli	We gave Moses the Book and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs."				
M.Khan	And We gave Mūsā (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) Wakīl (Protector, Lord, or Disposer of your affairs)."				
Pickthal	We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.				
Shakir	And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;				

ذُرِّيَّةٌ مِّنْ حَمَلْنَا مَعَ نُوحٍ ۖ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿3﴾

We carried	حَمَلْنَا	Of those whom	مِّنْ	Offspring	ذُرِّيَّةٌ
Verily he	إِنَّهُ	Noah	نُوحٍ ۖ	With	مَعَ
grateful	شَكُورًا	A slave	عَبْدًا	Was	كَانَ

Translit	Dhurriyata Man Hamalnā Ma `a Nūhin 'Innahū Kāna `Abdāan Shakūrāan				
AhmedAli	اے ان کی نسل جنہیں ہم نے نوح کے ساتھ سوار کیا تھا بے شک وہ شکرگزار بندہ تھا				
Jalandhry	اے اُن لوگوں کی اولاد جن کو ہم نے نوح کے ساتھ (کشتی میں) سوار کیا تھا۔ بے شک نوح (ہمارے) شکرگزار بندے تھے				
YusufAli	O ye that are sprung from those whom We carried (in the Ark) with Noah! verily he was a devotee most grateful.				
M.Khan	"O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."				
Pickthal	(They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.				
Shakir	The offspring of those whom We bore with Nuh; surely he was a grateful servant.				

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿4﴾

Children	بَنِي	For (to)	إِلَىٰ	And We decreed	وَقَضَيْنَا
The Scripture	الْكِتَابِ	In	فِي	(of) Israel	إِسْرَائِيلَ
The earth	الْأَرْضِ	In	فِي	Indeed you would do mischief	لَتُفْسِدُنَّ
Arrogant	عُلُوقًا	And indeed you will become tyrants	وَلَتَعْلُنَّ	Twice	مَرَّتَيْنِ
				extremely	كَبِيرًا

The Holy Quran

The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

Translit	<i>Wa Qadaynā 'Ilā Banī 'Isrā'īla Fī Al-Kitābi Latufsidunna Fī Al-'Ardi Marratayni Wa Lata 'lunna 'Ulūwāan Kabīrāan</i>
AhmedAli	اور ہم نے بنی اسرائیل کو کتاب میں یہ بات بتلا دی تھی کہ تم ضرور ملک میں دو مرتبہ خرابی کرو گے اور بڑی سرکشی کرو گے
Jalandhry	اور ہم نے کتاب میں بنی اسرائیل سے کہہ دیا تھا کہ زمین میں دو دفعہ فساد مچاؤ گے اور بڑی سرکشی کرو گے
YusufAli	And We gave (clear) warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)!
M.Khan	And We decreed for the Children of Israel in the Scripture, indeed you would do mischief in land twice and you will become tyrants and extremely arrogant!
Pickthal	And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.
Shakir	And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۚ وَكَانَ وَعْدًا مَفْعُولًا ﴿5﴾

Promise	وَعْدُ	Came	جَاءَ	So when	فَإِذَا
Against you	عَلَيْكُمْ	We sent	بَعَثْنَا	For the first of two	أُولَاهُمَا
Given	أُولِي	(of) Ours	لَنَا	Slaves	عِبَادًا
They entered	فَجَاسُوا	A terrible	شَدِيدٍ	To warfare	بَأْسٍ
And was	وَكَانَ	(of) homes (land)	الدِّيَارِ ۚ	The innermost parts	خِلَالَ
		Fulfilled (executed)	مَفْعُولًا	A promise	وَعْدًا

Translit	<i>Fa'idhā Jā'a Wa `du 'Ulāhumā Ba`athnā `Alaykum 'Ibādāan Lanā 'Ulī Ba'sin ShadīdinFajāsū Khilāla Ad-Diyāri Wa Kāna Wa `dāan Maf'ūlāan</i>
AhmedAli	پھر جب پہلا وعدہ آیا تو ہم نے تم پر اپنے بندے سخت لڑائی والے بھیجے پھر وہ تمہارے گھروں میں گھس گئے اور اللہ کا وعدہ تو پورا ہونا ہی تھا
Jalandhry	پس جب پہلے (وعدے) کا وقت آیا تو ہم نے سخت لڑائی لڑنے والے بندے تم پر مسلط کر دیئے اور وہ شہروں کے اندر پھیل گئے۔ اور وہ وعدہ پورا ہو کر رہا
YusufAli	When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: they entered the very inmost parts of your homes; and it was a warning (completely) fulfilled.
M.Khan	So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.
Pickthal	So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.
Shakir	So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿6﴾

(to) you	لَكُمْ	We returned	رَدَدْنَا	Then	ثُمَّ
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The Holy Quran

The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

And we helped you	وَأَمْدَدْنَاكُمْ	Over them	عَلَيْهِمْ	A return of victory	الْكَرَّةَ
And made you	وَجَعَلْنَاكُمْ	And children	وَبَنِينَ	With wealth	بِأَمْوَالٍ
		Numerous (in manpower)	نَفِيرًا	More	أَكْثَرَ

Translit	Thumma Radadnā Lakumu Al-Karrata `Alayhim Wa 'Amdadnākum Bi'amwālin Wa Banīna Wa Ja `alnākum 'Akhara Nafīrān				
AhmedAli	پھر ہم نے تمہیں دشمنوں پر غلبہ دیا اور تمہیں مال اور اولاد میں ترقی دی اور تمہیں بڑی جماعت والا بنا دیا				
Jalandhry	پھر ہم نے دوسری بات تم کو اُن پر غلبہ دیا اور مال اور بیٹوں سے تمہاری مدد کی۔ اور تم کو جماعت کثیر بنا دیا				
YusufAli	Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in manpower.				
M.Khan	Then We gave you, a return of victory over them. And We helped you with wealth and children and made you more numerous in man - power.				
Pickthal	Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.				
Shakir	Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.				

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسْوَءُوا
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

You do good	أَحْسَنْتُمْ	You do good	أَحْسَنْتُمْ	If	إِنْ
You do evil	أَسَأْتُمْ	And if	وَإِنْ	For yourselves	لِأَنْفُسِكُمْ ۖ
Comes	جَاءَ	Then, when	فَإِذَا	It is for it (against yourselves)	فَلَهَا ۚ
So they make sorrowful	لِيُسْوَءُوا	Last (second)	الْآخِرَةِ	Promise	وَعْدُ
The Mosque (of Jerusalem)	الْمَسْجِدَ	And they enter	وَلِيَدْخُلُوا	Your faces	وُجُوهَكُمْ
First	أَوَّلَ	They had entered it	دَخَلُوهُ	Just as	كَمَا
All that	مَا	And to destroy	وَلِيُتَبِّرُوا	Time	مَرَّةٍ
		With (tter) destruction	تَتْبِيرًا	They had conquered	عَلَوْا

Translit	'In 'Ahsantum 'Ahsantum Li'nfusikum Wa 'In 'Asa'tum Falahā Fa'idhā Jā'a Wa `du Al- 'Ākhirati Liyasū'ū Wujūhakum Wa Liyadkhulū Al-Masjida Kamā Dakhalūhu 'Awwala MarratinWa Liyutabbirū Mā `Alaw Tatbīrān				
AhmedAli	اگر تم نے بھلائی کی تو اپنے ہی لیے کی اور اگر برائی کی تو وہ بھی اپنے ہی لیے کی پھر جب دوسرا وعدہ آیا تاکہ تمہارے چہروں پر رسوائی پھیر دیں اور مسجد میں گھس جائیں جس طرح پہلی بار گھس گئے تھے اور جس چیز پر قلوبا پائیں اس کا ستیاناس کر دیں				
Jalandhry	اگر تم نیکو کاری کرو گے تو اپنی جانوں کے لئے کرو گے۔ اور اگر اعمال بد کرو گے تو (اُن کا) وبال بھی تمہاری ہی جانوں پر ہوگا پھر جب دوسرے (وعدے) کا				

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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

	وقت آیا (تو ہم نے پھر اپنے بندے بھیجے) تاکہ تمہارے چہروں کو بگاڑ دیں اور جس طرح پہلی دفعہ مسجد (بیت المقدس) میں داخل ہو گئے تھے اسی طرح پھر اس میں داخل ہو جائیں اور جس چیز پر غلبہ پائیں اُسے تباہ کر دیں
Yusuf Ali	If ye did well ye did well for yourselves; if ye did evil, (ye did it) against yourselves; so when the second of the warnings came to pass (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered if before and to visit with destruction all that fell into their power.
M.Khan	(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
Pickthal	(Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.
Shakir	If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمۥ ۖ وَإِنْ عُثِرْتُمْ عُذُنَا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

That	اَنْ	Your Lord	رَبُّكُمْ	It may be	عَسَىٰ
You return (to sins)	عُدْتُمْ	But if	وَإِنْ	May show mercy unto you	يَرْحَمَكُمۥ
Hell	جَهَنَّمَ	And We have made	وَجَعَلْنَا	We (shall) return (to Our punishment)	عُدْنَا
		Mat (a prison)	حَصِيرًا	For the disbelievers	لِلْكَافِرِينَ

Translit	'Asá Rabbukum 'An Yarhamakum Wa 'In `Udtum `Udnā Wa Ja`alnā Jahannama Lilkāfirīna Ḥaṣīrān
Ahmed Ali	تمہارا رب قہرب ہے کہ تم پر رحم کرے اور اگر تم پھر وہی کرو گے تو ہم بھی پھر وہی کریں گے اور ہم نے دوزخ کو کافروں کے لیے قید خانہ بنایا ہے
Jalandhry	امید ہے کہ تمہارا پروردگار تم پر رحم کرے، اور اگر تم پھر وہی (حرکتیں) کرو گے تو ہم بھی (وہی پہلا سلوک) کریں گے اور ہم نے جہنم کو کافروں کے لئے قید خانہ بنا رکھا ہے
Yusuf Ali	It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): and We have made Hell a prison for those who reject (all Faith).
M.Khan	[And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
Pickthal	It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.
Shakir	It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the unbelievers.

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا

﴿٩﴾ كَبِيرًا

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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

Quran	الْقُرْآنَ	This	هَذَا	Verily	إِنَّ
Which (is)	هِيَ	To that	لِلَّتِي	Guides	يَهْدِي
The believers	الْمُؤْمِنِينَ	And gives glad tidings (to)	وَيُبَشِّرُ	Just (most right)	أَقْوَمُ
Righteous deeds	الصَّالِحَاتِ	Do	يَعْمَلُونَ	Who	الَّذِينَ
A reward	أَجْرًا	They shall have	هُمْ	That	أَنَّ
				great	كَبِيرًا

Translit	'Inna Hādhā Al-Qur'āna Yahdī Lillatī Hiya 'Aqwamu Wa Yubashshiru Al-Mu'uminīna Al-Ladhīna Ya`malūna Aṣ-Ṣālihātī 'Anna Lahum 'Ajrāan Kabīrāan
AhmedAli	بے شک یہ قرآن وہ راہ بتاتا ہے جو سب سے سیدھی ہے اور ایمان والوں کو جو نیک کام کرتے ہیں اس بات کی خوشخبری دیتا ہے ان کے لیے بڑا ثواب ہے
Jalandhry	یہ قرآن وہ رستہ دکھاتا ہے جو سب سے سیدھا ہے اور مومنوں کو جو نیک عمل کرتے ہیں بشارت دیتا ہے کہ ان کے لئے اجر عظیم ہے
YusufAli	Verily this Qur'an doth guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;
M.Khan	Verily, this Qur'ān guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger, Muhammad SAW). who work deeds of righteousness, that they shall have a great reward (Paradise).
Pickthal	Lo! this Qur'an guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward.
Shakir	Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿10﴾

Not	لَا	Those who	الَّذِينَ	And that	وَأَنَّ
We have prepared	أَعْتَدْنَا	In the Hereafter	بِالْآخِرَةِ	Believe	يُؤْمِنُونَ
A painful	أَلِيمًا	Torment	عَذَابًا	For them	هُمْ

Translit	Wa 'Anna Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati 'A`tadnā Lahum `Adhābāan 'Alīmāan
AhmedAli	اور یہ بھی بتاتا ہے کہ جو لوگ آخرت پر ایمان نہیں لاتے ہم نے ان کے لیے دردناک عذاب تیار کیا ہے
Jalandhry	اور یہ بھی (بتاتا ہے) کہ جو آخرت پر ایمان نہیں رکھتے ان کے لئے ہم نے دکھ دینے والا عذاب تیار کر رکھا ہے
YusufAli	And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty grievous (indeed).
M.Khan	And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).
Pickthal	And that those who believe not in the Hereafter, for them We have prepared a painful doom.
Shakir	And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿11﴾

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سورة الإسراء

For evil	بِالشَّرِّ	Man	الْإِنْسَانُ	And invokes	وَيَدْعُ
And was (is)	وَكَانَ	For the good	بِالْخَيْرِ	(as) he invokes	دُعَاءَهُ
		hasty	عَجُولًا	Man	الْإِنْسَانُ

Translit	Wa Yad`u Al-'Insānu Bish-Sharri Du`ā'ahu Bil-Khayri Wa Kāna Al-'Insānu `Ajūlāan
AhmedAli	اور انسان برائی مانگتا ہے جس طرح وہ بھلائی مانگتا ہے اور انسان جلد باز ہے
Jalandhry	اور انسان جس طرح (جلدی سے) بھلائی مانگتا ہے اسی طرح برائی مانگتا ہے۔ اور انسان جلد باز (پیدا ہوا) ہے
YusufAli	The prayer that man should make for good, he maketh for evil: for man is given to hasty (deeds).
M.Khan	And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him" and that one should not do, but one should be patient]
Pickthal	Man prayeth for evil as he prayeth for good; for man was ever hasty.
Shakir	And man prays for evil as he ought to pray for good, and man is ever hasty.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾

And the day	وَالنَّهَارَ	The nigh	اللَّيْلَ	And We have made (appointed)	وَجَعَلْنَا
Sign	آيَةً	Then We have obliterated	فَمَحَوْنَا	As two signs	آيَتَيْنِ ۖ
Sign	آيَةً	And We have made	وَجَعَلْنَا	(of) the night	اللَّيْلَ
That you may seek	لِتَبْتَغُوا	Bright / illuminating	مُبْصِرَةً	(of) the day	النَّهَارَ
Your Lord	رَبِّكُمْ	From	مِّنْ	Bounty	فَضْلًا
(of) the years	السِّنِينَ	Number	عَدَدَ	And that you may know	وَلِتَعْلَمُوا
Thing	شَيْءٍ	And every	وَكُلَّ	And the reckoning (counting)	وَالْحِسَابَ ۚ
		With full explanation	تَفْصِيلًا	We have explained (in details)	فَصَّلْنَاهُ

Translit	Wa Ja`alnā Al-Layla Wa An-Nahāra `Āyatayni Famahawnā `Āyata Al-Layli Wa Ja`alnā `Āyata An-Nahāri Mubshiratan Litabtaghū Fadhlan Min Rabbikum Wa Lita`lamū `Adada As-Sinina Wa Al-Ĥisāba Wa Kulla Shay'in Faṣṣalnāhu Tafṣilāan
AhmedAli	اور ہم نے رات اور دن کے دو نمونے بنا دیے پھر رات کے نمونے کو دھندلا کر دیا اور دن کا نمونہ نظر آنے کے لیے روشن کر دیا تاکہ تم اپنے رب کا فضل تلاش کرو اور تاکہ تم برسوں کی گنتی اور حساب معلوم کر لو اور ہم نے ہر چیز کی تفصیل کر دی
Jalandhry	اور ہم نے دن اور رات کو دو نشانیاں بنایا ہے رات کی نشانی کو تاریک بنایا اور دن کی نشانی کو روشن۔ تاکہ تم اپنے پروردگار کا فضل (یعنی) روزی تلاش کرو اور برسوں کا شمار اور حساب جانو۔ اور ہم نے ہر چیز کو (تفصیلی) تفصیل کر دی ہے
YusufAli	We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.

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M.Khan	And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.
Pickthal	And We appoint the night and the day two portents. Then We effect the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.
Shakir	And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

We have fastened to him	الْزَمْنَاهُ	(each) man	إِنْسَانٍ	And every	وَكُلِّ
His neck	عُنُقِهِ ۖ	In (to)	فِي	His deeds	طَائِرُهُ
(on the) Day	يَوْمَ	For him	لَهُ	And We shall bring out	وَنُخْرِجُ
Which he will find	يَلْقَاهُ	A book	كِتَابًا	(of) resurrection	الْقِيَامَةِ
				Wide open	مَنشُورًا

Translit	<i>Wa Kulla 'Insānin 'Alzamnāhu Ṭā'irahu Fī `Unuqihi Wa Nukhriju Lahu Yawma Al-Qiyāmati Kitābāan Yalqāhu Manshūrāan</i>
AhmedAli	اور ہم نے ہر آدمی کا نامہ اعمال اس کی گردن کے ساتھ لگا دیا ہے اور قیامت کے دن ہم اس کا نامہ اعمال نکال کر سامنے کر دیں گے
Jalandhry	اور ہم نے ہر انسان کے اعمال کو (بہ صورت کتاب) اس کے گلے میں لگا دیا ہے۔ اور قیامت کے روز (وہ) کتاب اسے نکال دکھائیں گے جسے وہ کھلا ہوا دیکھے گا
YusufAli	Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open.
M.Khan	And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
Pickthal	And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.
Shakir	And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

Is sufficient	كَفَىٰ	Your book	كِتَابَكَ	Read	اقْرَأْ
Against you	عَلَيْكَ	Today (this day)	الْيَوْمَ	You Yourself	بِنَفْسِكَ
				As a reckoner (accountant)	حَسِيبًا

Translit	<i>Aqra' Kitābaka Kafá Binafsika Al-Yawma `Alayka Ḥasībāan</i>
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سورة الإسراء

AhmedAli	اپنا نامہ اعمال پڑھ لے آج اپنا حساب لینے کے لیے تو ہی کافی ہے
Jalandhry	(کہا جائے گا کہ) اپنی کتاب پڑھ لے۔ تو آج اپنا آپ ہی محاسب کافی ہے
YusufAli	(It will be said to him:) "Read thine (own) record: sufficient is thy soul this day to make out an account against thee."
M.Khan	(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."
Pickthal	(And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.
Shakir	Read your book; your own self is sufficient as a reckoner against you this day.

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

Then (only)	فَإِنَّمَا	He goes right	اهْتَدَىٰ	Whosoever	مَنْ
And whosoever	وَمَنْ	For his ownself	لِنَفْسِهِ ۖ	Goes right	يَهْتَدِي
He goes astray	يَضِلُّ	Then only	فَإِنَّمَا	Goes astray	ضَلَّ
Can bear	تَزِرُ	And not	وَلَا	Against his ownself	عَلَيْهَا ۚ
Of another	أُخْرَىٰ ۚ	Burden	وِزْرَ	One laden with burdens	وَازِرَةٌ
Punishing	مُعَذِّبِينَ	We (were)	كُنَّا	And not	وَمَا
A Messenger	رَسُولًا	We have sent	نَبْعَثَ	Until	حَتَّىٰ

Translit	Mani Ahtadā Fa'innamā Yahtadī Linafsihi Wa Man Ḍalla Fa'innamā Yaḍillu `Alayhā Wa Lā Taziru Wāziratun Wizra 'Ukhrā Wa Mā Kunnā Mu`adhdhibīna Ḥattā Nab`atha Rasūlāan
AhmedAli	جو سیدھے راستے پر چلا تو اپنے ہی لیے چلا اور جو بھٹک گیا تو بھٹکے کا نقصان بھی وہی اٹھائے گا اور کوئی بوجھ اٹھانے والا دوسرے کا بوجھ نہیں اٹھائے گا اور ہم سزا نہیں دیتے جب تک کسی رسول کو نہیں بھیج لیتے
Jalandhry	جو شخص ہدایت اختیار کرتا ہے تو اپنے لئے اختیار کرتا ہے۔ اور جو گمراہ ہوتا ہے گمراہی کا ضرر بھی اسی کو ہوگا۔ اور کوئی شخص کسی دوسرے کا بوجھ نہیں اٹھائے گا۔ اور جب تک ہم پیغمبر نہ بھیج لیں عذاب نہیں دیا کرتے
YusufAli	Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).
M.Khan	Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
Pickthal	Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.
Shakir	Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a

messenger.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

﴿16﴾

To	أَنْ	We decide	أَرَدْنَا	And when	وَإِذَا
We order	أَمَرْنَا	A village (town)	قَرْيَةً	Destroy	نُهْلِكَ
In it (therein)	فِيهَا	Then they transgress	فَفَسَقُوا	Its wealthy luxurious people	مُتْرَفِيهَا
The word (of torment)	الْقَوْلُ	On it (against it)	عَلَيْهَا	Thus is justified	فَحَقَّ
		With (complete) destruction	تَدْمِيرًا	Then We destroy it	فَدَمَّرْنَاهَا

Translit	Wa 'Idhā 'Aradnā 'An Nuhlika Qaryatan 'Amarnā Mutrafihā Fafasaqū Fihā Fahaqqa 'AlayhāAl-Qawlu Fadammarnāhā Tadmīrān				
AhmedAli	اور جب ہم کسی بستی کو ہلاک کرنا چاہتے ہیں تو وہاں کے دولتمندوں کو کوئی حکم دیتے ہیں پھر وہ وہاں نافرمانی کرتے ہیں تب ان پر حجت تمام ہو جاتی ہے اور ہم اسے برباد کر دیتے ہیں				
Jalandhry	اور جب ہمارا ارادہ کسی بستی کے ہلاک کرنے کا ہوا تو وہاں کے آسودہ لوگوں کو (فواحش پر) مامور کر دیا تو وہ نافرمانیاں کرتے رہے۔ پھر اس پر (عذاب کا) حکم ثابت ہو گیا۔ اور ہم نے اسے ہلاک کر ڈالا				
YusufAli	When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then We destroy them utterly.				
M.Khan	And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction				
Pickthal	And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and we annihilate it with complete annihilation.				
Shakir	And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.				

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۖ وَكَفَىٰ لِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿17﴾

(from)	مِنْ	We have destroyed	أَهْلَكْنَا	And how many	وَكَمْ
Noah	نُوحٍ ۖ	after	مِنْ بَعْدِ	The generations (centuries)	الْقُرُونِ
Of (the) sins	بِذُنُوبِ	Your Lord	رَبِّكَ	And sufficient is	وَكَفَىٰ
All-Seer (Beholder)	بَصِيرًا	As an all-Knower	خَبِيرًا	(of) His slaves	عِبَادِهِ

Translit	Wa Kam 'Ahlknā Mina Al-Qurūni Min Ba`di Nūhin Wa Kafā Birabbika Bidhunūbi				
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The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

	<i>'IbādihiKhabīrāan Baṣīrāan</i>
AhmedAli	اور نوح کے بعد ہم نے قوموں کے کئی دور ہلاک کر دیئے ہیں اور تیرا رب اپنے بندوں کے گناہوں کا جاننے والا دیکھنے والا کافی ہے
Jalandhry	اور ہم نے نوح کے بعد بہت سی اُمتوں کو ہلاک کر ڈالا۔ اور تمہارا پروردگار اپنے بندوں کے گناہوں کو جاننے اور دیکھنے والا کافی ہے
YusufAli	How many generations have We destroyed after Noah? And enough is thy Lord to note and see the sins of His servants.
M.Khan	And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.
Pickthal	How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.
Shakir	And how many of the generations did We destroy after Nuh! and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاَهَا مَذْمُومًا

مَذْخُورًا ﴿18﴾

Wishes (wants)	يُرِيدُ	(was)	كَانَ	Whoever	مَنْ
Him	لَهُ	We quickly grant	عَجَّلْنَا	The quick-passing	الْعَاجِلَةَ
We like	نَشَاءُ	What	مَا	In it	فِيهَا
Then	ثُمَّ	We will	نُرِيدُ	And whoever	لِمَنْ
Hell	جَهَنَّمَ	For him	لَهُ	We have appointed (made)	جَعَلْنَا
rejected	مَذْخُورًا	Disgraced	مَذْمُومًا	He will burn therein	يَصْلاَهَا

Translit	<i>Man Kāna Yurīdu Al-`Ājilata `Ajjalnā Lahu Fīhā Mā Nashā'u Liman Nurīdu Thumma Ja`alnā Lahu Jahannama Yaṣlāhā Madhmūmāan Madhūrāan</i>
AhmedAli	جو کوئی دنیا پاہتا ہے تو ہم اسے سردست دنیا میں سے جس قدر چاہتے ہیں دیتے ہیں پھر ہم نے اس کے لیے جہنم تیار کر رکھی ہے جس میں وہ ذلیل و خوار ہو کر رہے گا
Jalandhry	جو شخص دنیا (کی آسودگی) کا خواہشمند ہو تو ہم اس میں سے جسے چاہتے ہیں اور جتنا چاہتے ہیں جلد دے دیتے ہیں۔ پھر اس کے لئے جہنم کو (ٹھکانا) مقرر کر رکھا ہے۔ جس میں وہ نفیہین سن کر اور (درگاہ خدا سے) راندہ ہو کر داخل ہوگا
YusufAli	If any do wish for the transitory things (of this life), We readily grant them--such things as We will, to such persons as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.
M.Khan	Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, - (far away from Allāh's Mercy).
Pickthal	Whoso desireth that (life) which hasteneth away, We hasten for him therein that We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.
Shakir	Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.

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The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

The Hereafter	الْآخِرَةَ	Wants / desires	أَرَادَ	And whoever	وَمَنْ
Its striving	سَعْيَهَا	For it	لَهَا	And strives	وَسَعَىٰ
Then those	فَأُولَٰئِكَ	A believer	مُؤْمِنٌ	While he is	وَهُوَ
(shall be) appreciated	مَشْكُورًا	Their striving	سَعْيُهُمْ	Are (were)	كَانَ

Translit	Wa Man 'Arāda Al-'Ākhirata Wa Sa`ā Lahā Sa`yahā Wa Huwa Mu'uminun Fa`ulā'ika Kāna Sa`yuhum Mashkūrān				
AhmedAli	اور جو آخرت چاہتا ہے اور اس کے لیے مناسب کوشش بھی کرتا ہے اور وہ مومن بھی ہے تو ایسے لوگوں کی کوشش مقبول ہوگی				
Jalandhry	اور جو شخص آخرت کا خواستگار ہوا اور اس میں اتنی کوشش کرے جتنی اسے لائق ہے اور وہ مومن بھی ہو تو ایسے ہی لوگوں کی کوشش ٹھکانے لگتی ہے				
YusufAli	Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith—they are the ones whose striving is acceptable (to Allah).				
M.Khan	And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allāh's Obedience) while he is a believer (in the Oneness of Allāh— Islāmic Monotheism), then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).				
Pickthal	And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).				
Shakir	And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.				

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

These	هَؤُلَاءِ	We provide	نُمِدُّ	Each	كُلًّا
Bounty (gift)	عَطَاءِ	From	مِنْ	And those	وَهَؤُلَاءِ
Was	كَانَ	And not	وَمَا	(of) your Lord	رَبِّكَ ۖ
Forbidden (restricted)	مَحْظُورًا	(of) your Lord	رَبِّكَ	Bounty	عَطَاءِ

Translit	Kullāan Numiddu Hā'uulā' Wa Hā'uulā' Min `Aṭā'i Rabbika Wa Mā Kāna `Aṭā'u Rabbika Maḥẓūrāan				
AhmedAli	ہم ہر فریق کو اپنی پروردگاری بخشوں سے مدد دیتے ہیں ان کو بھی اور تیرے رب کی بخشش کسی پر بند نہیں				
Jalandhry	ہم ان کو اور ان کو سب کو تمہارے پروردگار کی بخشش سے مدد دیتے ہیں۔ اور تمہارے پروردگار کی بخشش (کسی سے) رکی ہوئی نہیں				
YusufAli	Of the bounties of thy Lord We bestow freely on all these as well as those: the bounties of thy Lord are not closed (to anyone).				
M.Khan	On - each these as well as those - We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.				
Pickthal	Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.				
Shakir	All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.				

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سورة الإسراء

﴿21﴾ أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلَآ خِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

We preferred	فَضَّلْنَا	How	كَيْفَ	See/look	اَنْظُرْ
Others	بَعْضٍ	Over	عَلَى	Some of them	بَعْضَهُمْ
In degrees	دَرَجَاتٍ	(will be) greater	أَكْبَرُ	And verily the Hereafter	وَلَآ خِرَةُ
		In preference	تَفْضِيلًا	And greater	وَأَكْبَرُ

Translit	Anẓur Kayfa Faddalnā Ba`dahum `Alā Ba`din Wa Lal`āakhiratu 'Akbaru Darajātin Wa 'Akbaru Tafḍilāan				
AhmedAli	دیکھو ہم نے ایک کو دوسرے پر کیسی فضیلت دی ہے اور آخرت کے تو بڑے درجے اور بڑی فضیلت ہے				
Jalandhry	دیکھو ہم نے کس طرح بعض کو بعض پر فضیلت بخشی ہے۔ اور آخرت درجوں میں (دنیا سے) بہت برتر اور برتری میں کہیں بڑھ کر ہے				
YusufAli	See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.				
M.Khan	See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preferment.				
Pickthal	See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.				
Shakir	See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.				

﴿22﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا

With	مَعَ	Set up	تَجْعَلْ	Do not	لَا
Another	آخَرَ	God	إِلَهًا	Allah	اللَّهُ
forsaken	مَّخْذُولًا	Reproved	مَذْمُومًا	You will set down then	فَتَقْعُدَ

Translit	Lā Taj'al Ma`a Allāhi 'Ilahāan 'Ākhara Fataq`uda Madhmūmāan Makhdhūlāan				
AhmedAli	اللہ کے ساتھ اور کوئی معبود نہ بنا ورنہ تو ذلیل بے کس ہو کر بیٹھے گا				
Jalandhry	اور خدا کے ساتھ کوئی اور معبود نہ بنانا کہ ملائمتیں سن کر اور بے کس ہو کر بیٹھے رہ جاؤ گے				
YusufAli	Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution.				
M.Khan	Set not up with Allāh any other ilāh (god), (O man)! (This verse is addressed to Prophet Muhammad SAW, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).				
Pickthal	Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken.				
Shakir	Do not associate with Allah any other god, lest you sit down despised, neglected.				

﴿23﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿23﴾

That you do not	أَلَّا	Your Lord	رَبُّكَ	And has decreed	وَقَضَىٰ
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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

Him	إِيَّاهُ	Except	إِلَّا	Worship	تَعْبُدُوا
If	إِمَّا	Be good (dutiful)	إِحْسَانًا ۖ	And to parents	وَبِالْوَالِدَيْنِ
Old age	الْكِبَرِ	With you	عِنْدَكَ	Attain	يَبْلُغَنَّ
Both of them	كِلَاهُمَا	Or	أَوْ	One of them	أَحَدُهُمَا
To them	هُمَا	Say	تَقُلْ	Then do not	فَلَا
Scold them	تَنْهَرُهُمَا	Nor	وَلَا	A word of disrespect	أُفٍّ
A word	قَوْلًا	To them	هُمَا	But say	وَقُلْ
				(of) honour	كَرِيمًا

Translit	<i>Wa Qadā Rabbuka 'Allā Ta'budū 'Illā 'Tyāhu Wa Bil-Wālidayni 'Thsānāan 'Immā Yablughanna 'Indaka Al-Kibara 'Aḥaduhumā 'Aw Kilāhumā Falā Taqul Lahumā 'Uffin Wa Lā Tanharhumā Wa Qul Lahumā Qawlāan Karīmāan</i>
AhmedAli	اور تیرا رب فیصلہ کر چکا ہے اس کے سوا کسی کی عبادت نہ کرو اور ماں باپ کے ساتھ نیکی کرو اور اگر تیرے سامنے ان میں سے ایک یا دونوں بڑھاپے کو پہنچ جائیں تو انہیں اف بھی نہ کہو اور نہ انہیں جھڑکو اور ان سے ادب سے بات کرو
Jalandhry	اور تمہارے پروردگار نے ارشاد فرمایا ہے کہ اس کے سوا کسی کی عبادت نہ کرو اور ماں باپ کے ساتھ بھلائی کرتے رہو۔ اگر ان میں سے ایک یا دونوں تمہارے سامنے بڑھاپے کو پہنچ جائیں تو ان کو اُف تک نہ کہنا اور نہ انہیں جھڑکنا اور ان سے بات ادب کے ساتھ کرنا
YusufAli	Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.
M.Khan	And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
Pickthal	Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.
Shakir	And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿24﴾

(the) wing	جَنَاحَ	To them	هُمَا	And lower	وَاخْفِضْ
Mercy	الرَّحْمَةِ	Through	مِنْ	(of) submission (humility)	الذُّلِّ
Bestow on them mercy	ارْحَمْهُمَا	O my Lord!	رَبِّ	And say	وَقُلْ
(when I was) small (young)	صَغِيرًا	They raised me	رَبِّيَانِي	Just as	كَمَا

Translit	<i>Wa Akhfīḍ Lahumā Janāḥa Adh-Dhulli Mina Ar-Raḥmati Wa Qul Rrabbī Arḥamhumā Kamā Rabbayānī Ṣaghīrāan</i>
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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

AhmedAli	اور ان کے سامنے شفقت سے عاجزی کے ساتھ بھکے رہو اور کواے میرے رب جس طرح انہوں نے مجھے بچپن سے پالا ہے اسی طرح تو بھی ان پر رحم فرما
Jalandhry	اور عاجز و نیاز سے ان کے آگے بھکے رہو اور ان کے حق میں دعا کرو کہ اے پروردگار جیسا انہوں نے مجھے بچپن میں (شفقت سے) پرورش کیا ہے تو بھی اُن (کے حال) پر رحمت فرما
YusufAli	And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood."
M.Khan	And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."
Pickthal	And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.
Shakir	And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿25﴾

What (is)	بِمَا	Knows best	أَعْلَمُ	Your Lord	رَبُّكُمْ
If	إِنْ	Your inner-selves	نُفُوسِكُمْ ۚ	In	فِي
Then verily He	فَإِنَّهُ	Righteous	صَالِحِينَ	You are	تَكُونُوا
Most-Forgiving	غَفُورًا	To those who often turn (unto Him)	لِلْأَوَّابِينَ	Is	كَانَ

Translit	Rabbukum 'A`lamu Bimā Fī Nufūsikum 'In Takūnū Ṣāliḥīna Fa'innahu Kāna Lil'awwābīnaGhafūrāan
AhmedAli	جو تمہارے دلوں میں ہے تمہارا رب خوب جانتا ہے اگر تم نیک ہو گے تو وہ توبہ کرنے والوں کو بخشنے والا ہے
Jalandhry	جو کچھ تمہارے دلوں میں ہے تمہارا پروردگار اس سے بخوبی واقف ہے۔ اگر تم نیک ہو گے تو وہ رجوع لانے والوں کو بخش دینے والا ہے
YusufAli	Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).
M.Khan	Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.
Pickthal	Your Lord is best aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).
Shakir	Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿26﴾

His due (right)	حَقَّهُ	To kins man	ذَا الْقُرْبَىٰ	And give (grant)	وَاتِ
But do not	وَلَا	And the wayfarer	وَابْنَ السَّبِيلِ	And to the poor (who do not beg)	وَالْمِسْكِينَ
		wastefully	تَبْذِيرًا	Spend (waste)	تُبْذِرْ

Translit	Wa 'Āti Dhā Al-Qurbā Ḥaqqahu Wa Al-Miskīna Wa Abna As-Sabīli Wa Lā Tubadhdhir Tabdhīrāan
AhmedAli	اور رشتہ دار اور مسکین اور مسافر کو اس کا حق دے دو اور مال کو بے جا خرچ نہ کرو

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Jalandhry	اور رشتہ داروں اور محتاجوں اور مسافروں کو ان کا حق ادا کرو۔ اور فضول خرچی سے مال نہ اڑاؤ
YusufAli	And render to the kindred their due rights, as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift.
M.Khan	And give to the kinsman his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift . (Tafsir. At-Tabarî)
Pickthal	Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.
Shakir	And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

﴿27﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Are	كَانُوا	The spendthrifts	الْمُبَذِّرِينَ	Verily	إِنَّ
And is	وَكَانَ	(of) the devils	الشَّيَاطِينِ	Brothers	إِخْوَانَ
Ever ungrateful	كَفُورًا	To His Lord	لِرَبِّهِ	The devil	الشَّيْطَانُ

Translit	'Inna Al-Mubadhdhirīna Kānū 'Ikhwāna Ash-Shayātīni Wa Kāna Ash-Shaytānu LirabbihīKafūrān
AhmedAli	بے شک بیجا خرچ کرنے والے شیطانوں کے بھائی ہیں اور شیطان اپنے رب کا ناشکر گوار ہے
Jalandhry	کہ فضول خرچی کرنے والے تو شیطان کے بھائی ہیں۔ اور شیطان اپنے پروردگار (کی نعمتوں) کا کفران کرنے والا (یعنی ناشکر) ہے
YusufAli	Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful.
M.Khan	Verily, spendthrifts are brothers of the Shayatīn (devils), and the Shaitān (Devil Satan) is ever ungrateful to his Lord.
Pickthal	Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.
Shakir	Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.

﴿28﴾ وَإِنَّمَا تُعْرَضْنَ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

From them	عَنْهُمْ	You turn away	تُعْرَضْنَ	And if	وَإِنَّمَا
From	مِّن	A mercy	رَحْمَةٍ	Seeking	ابْتِغَاءَ
Then say	فَقُلْ	Which you hope	تَرْجُوهَا	Your Lord	رَبِّكَ
kind	مَّيْسُورًا	Word	قَوْلًا	To them	لَهُمْ

Translit	Wa 'Immā Tu`ridanna `Anhumu Abtighā'a Raḥmatin Min Rabbika Tarjūhā Faqul LahumQawlāan Maysūrāan
AhmedAli	اور اگر تجھے اپنے رب کے فضل کے انتظار میں کہ جس کی تجھے امید ہے منہ پھیرنا پڑے تو ان سے نرم بات کہہ دے
Jalandhry	اور اگر تم نے اپنے پروردگار کی رحمت (یعنی فراخ دستی) کے انتظار میں جس کی تمہیں امید ہو ان (مستحقین) کی طرف توجہ نہ کر سکو ان سے نرمی سے بات کہہ دیا کرو
YusufAli	And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.
M.Khan	And if you (O Muhammad SAW) turn away from them (kindred, poor, wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from

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	your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allāh will give me and I shall give you).
Pickthal	But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.
Shakir	And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

Your hand	يَدَكَ	Let	تَجْعَلْ	And don't	وَلَا
Your neck	عُنُقِكَ	To	إِلَىٰ	Be tied	مَغْلُولَةً
To (its) utmost	كُلَّ	Stretch it (forth)	تَبْسُطْهَا	And don't	وَلَا
Blameworthy	مَلُومًا	So that you sit	فَتَقْعُدَ	Reach	الْبَسْطِ
				(and in) severe poverty	مَحْسُورًا

Translit	Wa Lā Taj`al Yadaka Maghlūlatan 'Ilā `Unuqika Wa Lā Tabsuṭhā Kulla Al-Basṭi Fataq`uda Malūmāan Maḥsūrāan
AhmedAli	اور اپنا ہاتھ اپنی گردن کے ساتھ بندھا ہوا نہ رکھ اور نہ اسے کھول دے بالکل ہی کھول دینا پھر تو پشیمان تھی دست ہو کر بیٹھ رہے گا
Jalandhry	اور اپنے ہاتھ کو نہ تو گردن سے بندھا ہوا (یعنی بہت تنگ) کر لو (کہ کسی کچھ دو ہی نہیں) اور نہ بالکل کھول ہی دو (کہ سبھی دے ڈالو اور انجام یہ ہو) کہ ملامت زدہ اور درماندہ ہو کر بیٹھ جاؤ
YusufAli	Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.
M.Khan	And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
Pickthal	And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.
Shakir	And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

Extends (enlarges)	يَبْسُطُ	Your Lorde	رَبَّكَ	Verily	إِنَّ
He wills	يَشَاءُ	For whom	لِمَنْ	The provision	الرِّزْقَ
He is	كَانَ	Verily He	إِنَّهُ	And straitens (for whom He wills)	وَيَقْدِرُ ۚ
All-Seer	بَصِيرًا	All-Knower	خَبِيرًا	Of His slaves (servants)	بِعِبَادِهِ

Translit	'Inna Rabbaka Yabsuṭu Ar-Rizqa Liman Yashā'u Wa Yaqdiru 'Innahu Kāna Bi`ibādihiKhabīrāan Baṣīrāan
AhmedAli	بے شک تیرا رب جس کے لئے چاہے رزق کشادہ کرتا ہے اور تنگ بھی کرتا ہے بے شک وہ اپنے بندوں کو جاننے والا دیکھنے والا ہے

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Jalandhry	بے شک تمہارا پروردگار جس کی روزی چاہتا ہے فراخ کر دیتا ہے اور (جس کی روزی چاہتا ہے) تنگ کر دیتا ہے وہ اپنے بندوں سے خبردار ہے اور (ان کو) دیکھ رہا ہے
YusufAli	Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure: for He doth know and regard all His servants.
M.Khan	Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
Pickthal	Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.
Shakir	Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (them); surely He is ever Aware of, Seeing, His servants.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

﴿31﴾

Your children	أَوْلَادَكُمْ	Kill	تَقْتُلُوا	And do not	وَلَا
We	نَحْنُ	(of) poverty	إِمْلَاقٍ ۖ	For fear	خَشْيَةً
Verily	إِنَّ	And for you	وَإِيَّاكُمْ ۚ	Provide for them	نَرْزُقُهُمْ
A sin (mistake)	خِطْئًا	Is	كَانَ	Killing of them	قَتْلَهُمْ
				great	كَبِيرًا

Translit	Wa Lā Taqtulū 'Awlādakum Khashyata 'Imlāqin Naḥnu Narzuquhum Wa 'Iyākum 'Inna Qatlahum Kāna Khīṭ'āan Kabīrāan
AhmedAli	اور اپنی اولاد کو تنگدستی کے ڈر سے قتل نہ کرو ہم انہیں بھی رزق دیتے ہیں اور تمہیں بھی بے شک ان کا قتل کرنا بڑا گناہ ہے
Jalandhry	اور اپنی اولاد کو مفلسی کے خوف سے قتل نہ کرنا۔ (کیونکہ) ان کو اور تم کو ہم ہی رزق دیتے ہیں۔ کچھ شک نہیں کہ ان کا مار ڈالنا بڑا سخت گناہ ہے
YusufAli	Kill not your children for fear of want: We shall provide, sustenance for them as well as for you: verily the killing of them is a great sin.
M.Khan	And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.
Pickthal	Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.
Shakir	And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.

وَلَا تَقْرَبُوا الزَّوْنَا ۚ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿32﴾

Adultery / fornication	الزَّوْنَا ۚ	Approach (come near)	تَقْرَبُوا	And not	وَلَا
A great sin	فَاحِشَةً	Is	كَانَ	Verily it	إِنَّهُ
		way	سَبِيلًا	And it is the worst	وَسَاءَ

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Translit	<i>Wa Lā Taqrabū Az-Zinā 'Innahu Kāna Fāhishatan Wa Sā'a Sabīlāan</i>
AhmedAli	اور زنا کے قریب نہ جاؤ بے شک وہ بے حیائی ہے اور بری راہ ہے
Jalandhry	اور زنا کے بھی پاس نہ جانا کہ وہ بے حیائی اور بری راہ ہے
YusufAli	Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).
M.Khan	And come not near to the unlawful sexual intercourse. Verily, it is a Fāhishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allāh forgives him).
Pickthal	And come not near unto adultery. Lo! it is an abomination and an evil way.
Shakir	And go not nigh to fornication; surely it is an indecency and an evil way.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۖ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

وَلَا	And do not	تَقْتُلُوا	Kill	النَّفْسَ	A soul
الَّتِي	Which	حَرَّمَ	Has forbidden (to kill)	اللَّهُ	Allah
إِلَّا	Except	بِالْحَقِّ ۖ	For a just cause	وَمَنْ	And whoever
قُتِلَ	Is killed	مَظْلُومًا	Wrongfully	فَقَدْ	Then surely
جَعَلْنَا	We have made	لَوْلِيٍّ	For his heir (guardian)	سُلْطَانًا	An authority
فَلَا	But not	يُسْرِفُ	He exceed limits	فِي	In
الْقَتْلِ ۚ	Killing	إِنَّهُ	Verily he	كَانَ	Is
مَنصُورًا	helped				

Translit	<i>Wa Lā Taqtulū An-Nafsa Allatī Ḥarrama Allāhu 'Illā Bil-Ḥaqqi Wa Man Qutila Maẓlūmān Faqad Ja`alnā Liwalīyihī Sulṭānāan Falā Yusrif Fī Al-Qatli 'Innahu Kāna Manṣūrāan</i>
AhmedAli	اور جس جان کو قتل کرنا اللہ نے حرام کر دیا ہے اسے ناحق قتل نہ کرنا اور جو کوئی ظلم سے مارا جائے تو ہم نے اس کے ولی کے واسطے اختیار دے دیا ہے لہذا قصاص میں زیادتى نہ کرے بے شک اس کی مدد کی گئی ہے
Jalandhry	اور جس کا جاندار کا مارنا خدا نے حرام کیا ہے اسے قتل نہ کرنا مگر جائز طور پر (یعنی بفتویٰ شریعت)۔ اور جو شخص ظلم سے قتل کیا جائے ہم نے اس کے وارث کو اختیار دیا ہے (کہ ظالم قاتل سے بدلہ لے) تو اس کو چاہیے کہ قتل (کے قصاص) میں زیادتی نہ کرے کہ وہ منصور و فقیہ ہے
YusufAli	Nor take life which Allah has made sacred— except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law).
M.Khan	And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (Mazluman intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisās, Law of Equality in punishment— or to forgive, or to take Diya (blood - money)). But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islāmic law)
Pickthal	And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

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Shakir	And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.
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وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

Wealth / property	مَالٍ	Approach (come near)	تَقْرُبُوا	And don't	وَلَا
With what	بِالَّتِي	Except	إِلَّا	(of) the orphan	الْيَتِيمِ
Until	حَتَّىٰ	(is) best	أَحْسَنُ	(it)	هِيَ
And fulfil	وَأَوْفُوا	The age of full strength	أَشُدَّهُ ۚ	He attains	يَبْلُغُ
The covenant	الْعَهْدِ	Verily	إِنَّ	The covenant	بِالْعَهْدِ ۚ
		A responsibility (questioned about)	مَسْئُولًا	Is	كَانَ

Translit	Wa Lā Taqrabū Māla Al-Yatīmi 'Illā Bi-Atī Hiya 'Aḥsanu Ḥattā Yablughā 'Ashuddahu Wa 'Awfū Bil-'Aḥdi 'Inna Al-'Aḥda Kāna Mas'ūlāan
AhmedAli	اور یتیم کے مال کے پاس نہ جاؤ مگر جس طریقہ سے بہتر ہو جب تک وہ اپنی جوانی کو پہنچے اور عہد کو پورا کرو بے شک عہد کی باز پرس ہوگی
Jalandhry	اور یتیم کے مال کے پاس بھی نہ پھٹکنا مگر ایسے طریق سے کہ بہت بہتر ہو یہاں تک کہ ہو جوانی کو پہنچ جائے۔ اور عہد کو پورا کرو کہ عہد کے بارے میں ضرور پرس ہوگی
YusufAli	Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).
M.Khan	And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.
Pickthal	Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.
Shakir	And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

When	إِذَا	Measure	الْكَيْلَ	And give full	وَأَوْفُوا
With balance	بِالْقِسْطَاسِ	And weigh	وَزَنُوا	You measure	كِلْتُمْ
Good	خَيْرٌ	That is	ذَٰلِكَ	Straight	الْمُسْتَقِيمِ ۚ
		Interpretation (in the end)	تَأْوِيلًا	And better	وَأَحْسَنُ

Translit	Wa 'Awfū Al-Kayla 'Idhā Kiltum Wa Zinū Bil-Qisṭāsi Al-Mustaḳīmi Dhālika Khayrun Wa 'Aḥsanu Ta'wīlāan
AhmedAli	اور ناپ تول کر دو تو پورا ناپ اور صحیح ترازو سے تول کر دو یہ بہتر ہے اور انجام بھی اس کا اچھا ہے

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Jalandhry	اور جب (کوئی چیز) ناپ کر دینے لگو تو بیانیہ پورا بھرا کر واور (جب تول کر دو تو) ترازو سیدھی رکھ کر تول کر۔ یہ بہت اچھی بات اور انجام کے لحاظ سے بھی بہت بہتر ہے
YusufAli	Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.
M.Khan	And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.
Pickthal	Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.
Shakir	And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

﴿36﴾

What	مَا	Follow	تَقْفُ	And not	وَلَا
Of which	بِهِ	You have	لَكَ	Not	لَيْسَ
The hearing	السَّمْعَ	Verily	إِنَّ	Knowledge	عِلْمٌ
Each	كُلُّ	And the heart	وَالْفُؤَادَ	And the sight	وَالْبَصَرَ
For it	عَنْهُ	Is	كَانَ	(of) those	أُولَٰئِكَ
				questioned	مَسْئُولًا

Translit	Wa Lā Taqfu Mā Laysa Laka Bihi `Ilmun `Inna As-Sam`a Wa Al-Baṣara Wa Al-Fu`uāda Kullu 'Ulā'ika Kāna `Anhu Mas'ūlāan
AhmedAli	اور جس بات کی تجھے خبر نہیں اس کے پیچھے نہ پڑے شک کان اور آنکھ اور دل ہر ایک سے باز پرس ہوگی
Jalandhry	اور (اے بندے) جس چیز کا تجھے علم نہیں اس کے پیچھے نہ پڑے کہ کان اور آنکھ اور دل ان سب (جوارج) سے ضرور باز پرس ہوگی
YusufAli	And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) will be enquired into (on the Day of Reckoning).
M.Khan	And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allāh).
Pickthal	(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.
Shakir	And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿37﴾

On	فِي	Walk	تَمْشِ	And don't	وَلَا
Verily you	إِنَّكَ	With conceit (and arrogance)	مَرَحًا	The earth	الْأَرْضِ
The earth	الْأَرْضَ	Penetrate	تَخْرِقَ	Will never	لَنْ
The mountains	الْجِبَالَ	Attain (reach)	تَبْلُغَ	And will never	وَلَنْ

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				In height	طُولًا
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Translit	<i>Wa Lā Tamshi Fī Al-'Arḍi Marāhāan 'Innaka Lan Takhriqa Al-'Arḍa Wa Lan Tablughā Al-Jibāla Ṭulāan</i>
AhmedAli	اور زمین پر اترنا نہ چل بے شک تو نہ زمین کو پھاڑ ڈالے گا اور نہ لمبائی میں پہاڑوں تک پہنچے گا
Jalandhry	اور زمین پر اکر نہ کر (اور تن کر) مت چل کہ تو زمین کو پھاڑ تو نہیں ڈالے گا اور نہ لمبا ہو کر پہاڑوں (کی پوٹی) تک پہنچ جائے گا
YusufAli	Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.
M.Khan	And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
Pickthal	And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.
Shakir	And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿38﴾

Is (was)	كَانَ	That	دُذِلْكَ	All	كُلُّ
Your Lord	رَبِّكَ	To	عِنْدَ	Its evil	سَيِّئُهُ
				(is) hateful	مَكْرُوهًا

Translit	<i>Kullu Dhālika Kāna Sayyi'uhu 'Inda Rabbika Makrūhāan</i>
AhmedAli	ان میں سے ہر ایک بات تیرے رب کے ہاں ناپسند ہے
Jalandhry	ان سب (عادتوں) کی برائی تیرے پروردگار کے نزدیک بہت ناپسند ہے
YusufAli	Of all such things the evil is hateful in the sight of thy Lord.
M.Khan	All the bad aspects of these (the above mentioned things) are hateful to your Lord.
Pickthal	The evil of all that is hateful in the sight of thy Lord.
Shakir	All this-- the evil of it-- is hateful in the sight of your Lord.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿39﴾

Revealed	أَوْحَىٰ	(part) of what	بِمَا	That (is)	ذَلِكَ
Of	مِنْ	Your Lord	رَبُّكَ	To you	إِلَيْكَ
Set up	تَجْعَلْ	And don't	وَلَا	The wisdom	الْحِكْمَةِ ۖ
Another	آخَرَ	Allah (/god)	اللَّهُ	With	مَعَ
Hell	جَهَنَّمَ	Into	فِي	Lest you should be thrown	فَتُلْقَىٰ
		(and) rejected	مَدْحُورًا	Blameworthy	مَلُومًا

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Translit	<i>Dhālīka Mimmā 'Awhā 'Ilayka Rabbuka Mina Al-Ĥikmatī Wa Lā Taj'al Ma'a Allāhi 'Ilahāan 'Ākhara Fatulqā Fī Jahannama Malūmāan Madhūrāan</i>
AhmedAli	یہ اس حکمت میں سے ہے جسے تیرے رب نے تیری طرف وحی کیا ہے اور اللہ کے ساتھ اور کسی کو معبود نہ بنا ورنہ تو ملزم مردود بنا کر جہنم میں ڈال دیا جائے گا
Jalandhry	اے پیغمبر یہ ان (ہدایتوں) میں سے ہیں جو خدا نے دانائی کی باتیں تمہاری طرف وحی کی ہیں۔ اور خدا کے ساتھ کوئی معبود نہ بنانا کہ (ایسا کرنے سے) ملامت زدہ اور (درگاہ خدا سے) راندہ بنا کر جہنم میں ڈال دیئے جاؤ گے
YusufAli	These are among the (precepts of) wisdom which thy Lord has revealed to thee. Take not with Allah another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.
M.Khan	This is (part) of Al-Hikmah (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad SAW). And set not up with Allāh any other ilāh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allāh's Mercy).
Pickthal	This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reprieved, abandoned.
Shakir	This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.

﴿40﴾ أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

Sons	بِالْبَنِينَ	Your Lord	رَبُّكُمْ	Has preferred for you	أَفَأَصْفَاكُمْ
The angels	الْمَلَائِكَةِ	From among	مِنْ	And taken (for Himself)	وَاتَّخَذَ
You utter	لَتَقُولُونَ	Verily you	إِنَّكُمْ	Females (daughters)	إِنَاثًا ۚ
		(great) awful	عَظِيمًا	Statement	قَوْلًا

Translit	<i>'Afa'asfākum Rabbukum Bil-Banīna Wa Attakhadha Mina Al-Malā'ikati 'Ināthāan 'Innakum Lataqūlūna Qawlāan 'Azīmāan</i>
AhmedAli	کیا تمہارے رب نے تمہیں جن کر بیٹے دے دیئے اور اپنے لئے فرشتوں کو بیٹیاں بنالیا تم بڑی بات کہتے ہو
Jalandhry	(مشکو!) کیا تمہارے پروردگار نے تم کو لڑکے دیئے اور خود فرشتوں کو بیٹیاں بنالیا۔ کچھ شک نہیں کہ (یہ) تم بڑی (نامعقول بات) کہتے ہو
YusufAli	Has then your Lord (O Pagans!) preferred for you sons and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!
M.Khan	Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters? Verily! You indeed utter an awful saying.
Pickthal	Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!
Shakir	What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

﴿41﴾ وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

In	فِي	We have explained	صَرَّفْنَا	And surely	وَلَقَدْ
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That they may take heed	لِيَذْكُرُوا	Quran	الْقُرْآنِ	This	هَذَا
Except	إِلَّا	It increases them	يَزِيدُهُمْ	But not	وَمَا
				aversion	نُفُورًا

Translit	<i>Wa Laqad Ṣarrafnā Fī Hādhā Al-Qur'āni Liyadhakkārū Wa Mā Yazīduhum 'Illā Nufūrān</i>				
AhmedAli	اور ہم نے اس قرآن میں کئی طرح سے بیان کیا تاکہ وہ سمجھیں حالانکہ اس سے انہیں نفرت ہی بڑھتی جاتی ہے				
Jalandhry	اور ہم نے اس قرآن میں طرح طرح کی باتیں بیان کی ہیں تاکہ لوگ نصیحت پکڑیں گے۔ مگر وہ اس سے اور بدک جاتے ہیں				
YusufAli	We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth)!				
M.Khan	And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.				
Pickthal	We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion.				
Shakir	And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.				

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿42﴾

There were	كَانَ	If	لَوْ	Say	قُلْ
As	كَمَا	(other) gods	آلِهَةٌ	Alongwith Him	مَعَهُ
They would have certainly sought	لَابْتَغَوْا	Then	إِذَا	They say	يَقُولُونَ
(of the) throne	الْعَرْشِ	The Lord	ذِي	To	إِلَىٰ
				A way	سَبِيلًا

Translit	<i>Qul Law Kāna Ma`ahu 'Ālihatun Kamā Yaqūlūna 'Idhāan Lābtaghaw 'Ilā Dhī Al-'Arshi Sabīlān</i>				
AhmedAli	کہ دو اگر اس کے ساتھ اور بھی معبود ہوتے جیسا وہ کہتے ہیں تب تو انہوں نے عرش والے تک کوئی راستہ نکال لیا ہوتا				
Jalandhry	کہ دو کہ اگر خدا کے ساتھ اور معبود ہوتے جیسا کہ یہ کہتے ہیں تو وہ ضرور (خدا کے) مالک عرش کی طرف (لڑنے بھڑنے کے لئے) راستہ نکالتے				
YusufAli	Say: if there had been (other) gods with Him— as they say, behold, they would certainly have sought out a way to the Lord of the Throne!				
M.Khan	Say (O Muhammad SAW to these polytheists, pagans): "If there had been other ālihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).				
Pickthal	Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.				
Shakir	Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.				

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿43﴾

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Above what	عَمَّا	And Exalted is He	وَتَعَالَى	Glorified is He	سُبْحَانَهُ
great	كَبِيرًا	High (degree)	غُلُوًّا	They say	يَقُولُونَ

Translit	<i>Subhānahu Wa Ta`ālā `Ammā Yaqūlūna `Ulūwāan Kabīrāan</i>
AhmedAli	وہ پاک ہے اور جو کچھ وہ کہتے ہیں اس سے وہ بہت ہی بلند ہے
Jalandhry	وہ پاک ہے اور جو کچھ یہ کہو اس کرتے ہیں اس سے (اس کا رتبہ) بہت عالی ہے
YusufAli	Glory to him! He is high above all that they say! Exalted and Great (beyond measure)!
M.Khan	Glorified and High is He! From High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).
Pickthal	Glorified is He, and High Exalted above what they say!
Shakir	Glory be to Him and exalted be He in high exaltation above what they say.

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿44﴾

The heavens	السَّمَاوَاتُ	To Him	لَهُ	Glorify	تُسَبِّحُ
And all that	وَمَنْ	And the earth	وَالْأَرْضُ	The seven	السَّبْعُ
(of)	مِنْ	And (there is) not	وَإِنْ	(is) in them	فِيهِنَّ ۚ
Glorifies	يُسَبِّحُ	But	إِلَّا	A thing	شَيْءٍ
Not	لَا	But	وَلَكِنْ	His Praise	بِحَمْدِهِ
Verily He	إِنَّهُ	Their glorification	تَسْبِيحَهُمْ ۚ	You understand	تَفْقَهُونَ
Oft-forgiving	غَفُورًا	Ever-Forbearing	حَلِيمًا	Is	كَانَ

Translit	<i>Tusabbihu Lahu As-Samāwātu As-Sab`u Wa Al-'Arḍu Wa Man Fīhinna Wa 'In Min Shay'in 'Illā Yusabbihu Biḥamdihi Wa Lakin Lā Tafqahūna Tasbīḥahum 'Innahu Kāna ḤalīmāanGhafūrāan</i>
AhmedAli	ساتوں آسمان اور زمین اور جو کوئی ان میں ہے اس کی پاکی بیان کرتے ہیں اور ایسی کوئی چیز نہیں جو اسکی حمد کے ساتھ تسبیح نہ کرتی ہو لیکن تم ان کی تسبیح کو نہیں سمجھتے بے شک وہ بردبار بخشنے والا ہے
Jalandhry	ساتوں آسمان اور زمین اور جو لوگ ان میں ہیں سب اسی کی تسبیح کرتے ہیں۔ اور (مخلوقات میں سے) کوئی چیز نہیں مگر اس کی تعریف کے ساتھ تسبیح کرتی ہے۔ لیکن تم ان کی تسبیح کو نہیں سمجھتے۔ بے شک وہ بردبار (اور) غفار ہے
YusufAli	The seven heavens and the earth, and all beings therein, declare His glory: there not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft- Forbearing, Most Forgiving!
M.Khan	The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
Pickthal	The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.
Shakir	The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single

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thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿45﴾

The Quran	الْقُرْآنَ	You recite	قَرَأْتَ	And when	وَإِذَا
And between	وَبَيْنَ	Between you	بَيْنَكَ	We make (put)	جَعَلْنَا
Believe	يُؤْمِنُونَ	Do not	لَا	Those who	الَّذِينَ
Invisible (unseen)	مَسْتُورًا	A veil (barrier)	حِجَابًا	In the Hereafter	بِالْآخِرَةِ

Translit	<i>Wa 'Idhā Qara'ta Al-Qur'āna Ja`alnā Baynaka Wa Bayna Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Ĥijābāan Mastūrāan</i>				
AhmedAli	اور جب تو قرآن پڑھتا ہے ہم تیرے اور ان لوگوں کے درمیان جو آخرت کو نہیں مانتے ایک چھپا ہوا پردہ کر دیتے ہیں				
Jalandhry	اور جب قرآن پڑھا کرتے ہو تو ہم تم میں اور ان لوگوں میں جو آخرت پر ایمان نہیں رکھتے حجاب پر حجاب کر دیتے ہیں				
YusufAli	When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:				
M.Khan	And when you (Muhammad SAW) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).				
Pickthal	And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier;				
Shakir	And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;				

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿46﴾

Their hearts	قُلُوبِهِمْ	Over (on)	عَلَىٰ	And We have put	وَجَعَلْنَا
They should understand it	يَفْقَهُوهُ	Lest	أَنْ	Coverings	أَكِنَّةً
Deafness (heavy load)	وَقْرًا ۖ	Their ears	آذَانِهِمْ	And in	وَفِي
(of) your Lord	رَبِّكَ	You made mention	ذَكَرْتَ	And when	وَإِذَا
Alone	وَحْدَهُ	The Quran	الْقُرْآنِ	In	فِي
Their backs (fleeing)	أَدْبَارِهِمْ	On	عَلَىٰ	They turn	وَلَّوْا
				In extreme dislikeness	نُفُورًا

Translit	<i>Wa Ja`alnā `Alā Qulūbihim 'Akinnatān 'An Yafqahūhu Wa Fī 'Ādhānihim Waqrāan Wa 'Idhā Dhakarta Rabbaka Fī Al-Qur'āni Wahdahū Wa Llaw `Alā 'Adbārihim Nufūrāan</i>				
AhmedAli	اور ہم نے ان کے دلوں پر پردے کر دیے ہیں تاکہ اسے نہ سمجھیں اور ان کے کانوں میں گرانی ڈال دی ہے اور جب تو قرآن میں صرف اپنے رب ہی کا				

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	ذکر کرتا ہے تو بیٹھ پھیر کر کفرت سے بھاگتے ہیں
Jalandhry	اور ان کے دلوں پر پردہ ڈال دیتے ہیں کہ اسے سمجھ نہ سکیں اور ان کے کانوں میں ٹھنل پیدا کر دیتے ہیں۔ اور جب تم قرآن میں اپنے پروردگار کی کتاب کا ذکر کرتے ہو تو وہ بدک جاتے اور بیٹھ پھیر کر چل دیتے ہیں
YusufAli	And We put coverings over their hearts (and minds) lest they should understand the Qur'an and deafness, into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).
M.Khan	And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha ill-allâh (none has the right to be worshipped but Allâh) Islâmic Monotheism (A.S.)] in the Qur'ân, they turn on their backs, fleeing in extreme disliking.
Pickthal	And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.
Shakir	And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

Of what	بِمَا	Know best	أَعْلَمُ	We	نَحْنُ
When	إِذْ	With it	بِهِ	They listen	يَسْتَمِعُونَ
And when	وَإِذْ	To you	إِلَيْكَ	They listen	يَسْتَمِعُونَ
When	إِذْ	(take) secret counsel	نَجْوَىٰ	They	هُمْ
None	إِنَّ	The wrong-doers	الظَّالِمُونَ	Say	يَقُولُ
A man	رَجُلًا	But	إِلَّا	You follow	تَتَّبِعُونَ
				bewitched	مَّسْحُورًا

Translit	Naḥnu 'A`lamu Bimā Yastami`ūna Bihi 'Idh Yastami`ūna 'Ilayka Wa 'Idh Hum Najwā 'Idh Yaqūlu Aẓ-Ẓālimūna 'In Tattabi`ūna 'Illā Rajulāan Mashūrāan
AhmedAli	ہم خوب جانتے ہیں جس غرض سے یہ سنتے ہیں جب یہ لوگ تیری طرف کان لگاتے ہیں اور جس وقت آپس میں سرگوشیاں کرتے ہیں جب یہ ظالم کہتے ہیں کہ تم محض ایسے شخص کا ساتھ دیتے ہو جس پر جادو کیا گیا ہے
Jalandhry	یہ لوگ جب تمہاری طرف کان لگاتے ہیں تو جس نیت سے یہ سنتے ہیں ہم اسے خوب جانتے ہیں اور جب یہ سرگوشیاں کرتے ہیں (یعنی) جب ظالم کہتے ہیں کہ تم ایک ایسے شخص کی پیروی کرتے ہو جس پر جادو کیا گیا ہے
YusufAli	We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say "Ye follow none other than a man bewitched!"
M.Khan	We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zālimūn (polytheists and wrong-doers) say: "You follow none but a bewitched man."
Pickthal	We are best aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched.

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Shakir	We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.
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﴿48﴾ انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

They have put forward	ضَرَبُوا	How	كَيْفَ	See	انْظُرْ
So they have gone astray	فَضَلُّوا	Examples	الْأَمْثَالَ	For you	لَكَ
Find a way	سَبِيلًا	They can	يَسْتَطِيعُونَ	And not	فَلَا

Translit	Anẓur Kayfa ʿArabū Laka Al-'Amthāla Faḍallū Falā Yastaṭīʿūna Sabīlāan
AhmedAli	دیکھتیرے لیے کیسی مثالیں بیان کرتے ہیں سوگمراہ ہو گئے پھر وہ راستہ نہیں پاسکتے
Jalandhry	دیکھو انہوں نے کس کس طرح کی تمہارے بارے میں باتیں بنائیں ہیں۔ سو یہ گمراہ ہو رہے ہیں اور راستہ نہیں پاسکتے
YusufAli	See what similes thy strike for thee; but they have gone astray, and never can they find a way.
M.Khan	See what examples they have put forward for you. So they have gone astray, and never can they find a way.
Pickthal	See what similitudes they coin for thee, and thus are all astray, and cannot find a road!
Shakir	See what they liken you to! So they have gone astray and cannot find the way.

﴿49﴾ وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

We are	كُنَّا	Isi it when	إِذَا	And they say	وَقَالُوا
Should we really	أَإِنَّا	And fragments (ashes)	وَرُفَاتًا	Bones	عِظَامًا
A new	جَدِيدًا	Creation	خَلْقًا	Be resurrected	لَمَبْعُوثُونَ

Translit	Wa Qālū 'A'idhā Kunnā 'Iẓāmāan Wa Rufātāan 'A'innā Lamab'ūthūna Khalqāan Jadīdāan
AhmedAli	اور کہتے ہیں کیا جب ہم ہڈیاں اور پھوڑا ہو جائیں گے پھر نئے بن کر اٹھیں گے
Jalandhry	اور کہتے ہیں کہ جب ہم (مر کر بوسیدہ) ہڈیوں اور پھوڑا ہو جائیں گے تو کیا از سر نو پیدا ہو کر اٹھیں گے
YusufAli	They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"
M.Khan	And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"
Pickthal	And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation?
Shakir	And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?

﴿50﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

Stones	حِجَارَةً	Be you	كُونُوا	Say	قُلْ
		iron	حَدِيدًا	Or	أَوْ

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Translit	<i>Qul Kūnū Hījāratān 'Aw Ḥadīdān</i>
AhmedAli	کہہ دو تم پتھر یا لوہا ہو جاؤ
Jalandhry	کہہ دو کہ (خواہ تم) پتھر ہو جاؤ یا لوہا
YusufAli	Say: "(Nay!) be ye stones or iron,
M.Khan	Say (O Muhammad SAW) "Be you stones or iron,"
Pickthal	Say: Be ye stones or iron
Shakir	Say: Become stones or iron,

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۖ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ
فَسَيَنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

Of what (We created)	مِمَّا	A creation	خَلْقًا	Or	أَوْ
Your breasts	صُدُورِكُمْ ۖ	In	فِي	Is greater	يَكْبُرُ
Shall return us (bring us back to life)	يُعِيدُنَا ۖ	Who	مَنْ	Then they will say	فَسَيَقُولُونَ
Created you	فَطَرَكُمْ	He Who	الَّذِي	Say	قُلِ
Then they will shake	فَسَيَنْغِضُونَ	Time	مَرَّةٍ ۚ	First	أَوَّلَ
And say	وَيَقُولُونَ	Their heads	رُءُوسَهُمْ	At you	إِلَيْكَ
Say	قُلْ	It (will be)	هُوَ ۖ	When	مَتَى
Near (soon)	قَرِيبًا	It is	أَنْ يَكُونَ	Perhaps	عَسَى

Translit	<i>'Aw Khalqān Mimmā Yakburu Fī Ṣudūrikum Fasayaqūlūna Man Yu'īdunā Quli Al-Ladhī Faṭarakum 'Awwala Marratin Fasayunghidūna 'Ilayka Ru'ūsahum Wa Yaqūlūna Matā Huwa Qul 'Asā 'An Yakūna Qarībān</i>
AhmedAli	یا کوئی اور چیز جسے تم اپنے دلوں میں مشکل سمجھتے ہو پھر وہ کہیں گے ہمیں دوبارہ کون لوٹائے گا کہہ دو وہی جس نے تمہیں پہلی مرتبہ پیدا کیا ہے پھر تمہارے سامنے سروں کو ہلا کر کہیں گے کہ وہ کب ہو گا کہہ دو شاید وہ وقت بھی قریب آگیا ہو
Jalandhry	یا کوئی اور چیز جو تمہارے نزدیک (پتھر اور لوہے سے بھی) بڑی (سخت) ہو (بھٹ کہیں گے) کہ (بھلا) ہمیں دوبارہ کون جلائے گا؟ کہہ دو کہ وہی جس نے تم کو پہلی بار پیدا کیا۔ تو (تعجب سے) تمہارے آگے سر ہلائیں گے اور پوچھیں گے کہ ایسا کب ہو گا؟ کہہ دو کہ امید ہے جلد ہو گا
YusufAli	"Or created matter which, in your minds, is hardest (to be raised up)--(yet shall ye be raised up)!" Then will they say: "Who will cause us to return?" Say: "He Who created you first!" Then will they wag their heads towards thee, and say "When will that be?" Say "May be it will be quite soon!"
M.Khan	"Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)" Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be ?" Say: "Perhaps it is near!"
Pickthal	Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon;
Shakir	Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will

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return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Maybe it has drawn nigh.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿52﴾

And you will answer	فَتَسْتَجِيبُونَ	He will call you	يَدْعُوكُمْ	(on the) Day (when)	يَوْمَ
That	إِنْ	And you will think	وَتَظُنُّونَ	With His Praise	بِحَمْدِهِ
A little (while)	قَلِيلًا	But	إِلَّا	You have stayed	لَبِثْتُمْ

Translit	Yawma Yad`ukum Fatastajibuna Bihamdihi Wa Tazunnuna 'In Labithtum 'Illā Qalīlān				
AhmedAli	جس دن تمہیں پکارے گا پھر اس کی تعریف کرتے ہوئے چلے آؤ گے اور خیال کرو گے کہ بہت ہی کم ٹھہرے تھے				
Jalandhry	جس دن وہ تمہیں پکارے گا تو تم اس کی تعریف کے ساتھ جواب دو گے اور خیال کرو گے کہ تم (دنیا میں) بہت کم (مدت) رہے				
YusufAli	"It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"				
M.Khan	On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!				
Pickthal	A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.				
Shakir	On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).				

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿53﴾

That they should say	يَقُولُوا	To My slaves	لِعِبَادِي	And say	وَقُلْ
(are) best	أَحْسَنُ ۚ	Which	هِيَ	Those (words)	الَّتِي
Sows	يَنْزِعُ	Satan	الشَّيْطَانَ	Truly	إِنَّ
Satan	الشَّيْطَانَ	Surely	إِنَّ	Amongst them	بَيْنَهُمْ ۚ
An enemy	عَدُوًّا	To man	لِلْإِنْسَانِ	Is	كَانَ
				A plain	مُبِينًا

Translit	Wa Qul Li`ibādī Yaqūlū Allatī Hiya 'Aḥsanu 'Inna Ash-Shayṭāna Yanzaghu Baynahum 'Inna Ash-Shayṭāna Kāna Lil'insāni `Adūwāan Mubīnāan				
AhmedAli	اور میرے بندوں سے کہہ دو کہ وہی بات کہیں جو بہتر ہو بے شک شیطان آپس میں لڑا دیتا ہے بے شک شیطان انسان کا کھلا دشمن ہے				
Jalandhry	اور میرے بندوں سے کہہ دو کہ (لوگوں سے) ایسی باتیں نہ کہیں جو بہت پرہیزگار ہوں۔ کیونکہ شیطان (بری باتوں سے) ان میں فساد ڈلوا دیتا ہے۔ کچھ شک نہیں کہ شیطان انسان کا کھلا دشمن ہے				
YusufAli	Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among				

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	them: for Satan is to man an avowed enemy.
M.Khan	And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitân (Satan) verily, sows state of conflict and disagreements among them. Surely, Shaitân (Satan) is to man a plain enemy.
Pickthal	Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe.
Shakir	And say to My servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَأْ يَرْحَمْكُمْ أَوْ إِنَّ يَشَأْ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

﴿54﴾

You	بِكُمْ ۚ	Knows best	أَعْلَمُ	Your Lord	رَبُّكُمْ
He will have mercy on you	يَرْحَمْكُمْ	He wills	يَشَأْ	If	إِنْ
He wills	يَشَأْ	If	إِنْ	Or	أَوْ
We have sent you	أَرْسَلْنَاكَ	And not	وَمَا	He will punish you	يُعَذِّبْكُمْ ۚ
		(as) a guardian	وَكِيلًا	Over them	عَلَيْهِمْ

Translit	Rabbukum 'A`lamu Bikum 'In Yasha' Yarhamkum 'Aw 'In Yasha' Yu`adhdhibkum Wa Mā'Arsalnāka 'Alayhim Wa Kīlāan
AhmedAli	تمہارا رب خوب جانتا ہے اگر چاہے تم پر رحم کرے اور اگر چاہے تمہیں عذاب دے اور ہم نے تجھے ان پر ذمہ دار بنا کر نہیں بھیجا
Jalandhry	تمہارا پروردگار تم سے خوب واقف ہے۔ اگر چاہے تو تم پر رحم کرے یا اگر چاہے تو تمہیں عذاب دے۔ اور ہم نے تم کو ان پر داروغہ (بنا کر) نہیں بھیجا
YusufAli	It is your Lord that knoweth you best: if He please, He granteth you Mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.
M.Khan	Your Lord knows you best, if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad SAW) as a guardian over them.
Pickthal	Your Lord is best aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.
Shakir	Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۚ وَآتَيْنَا

دَاوُودَ زُبُورًا ﴿55﴾

All those who	بِمَنْ	Knows best	أَعْلَمُ	And your Lord	وَرَبُّكَ
And the earth	وَالْأَرْضِ ۚ	The heavens	السَّمَاوَاتِ	(are) in	فِي
Some	بَعْضَ	We have preferred	فَضَّلْنَا	And indeed	وَلَقَدْ
Others	بَعْضٍ ۚ	Over (above)	عَلَىٰ	(of) the Prophets	النَّبِيِّينَ

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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

The Psalms	زُورًا	David	دَاوُودَ	And We gave	وَأَتَيْنَا
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Translit	Wa Rabbuka 'A`lamu Biman Fī As-Samāwāti Wa Al-'Arḍi Wa Laqad Fadḍalnā Ba`da An-Nabīyīna `Alā Ba`din Wa 'Ātaynā Dāwūda Zabūrāan				
AhmedAli	اور تیرا رب خوب جانتا ہے جو آسمانوں اور زمین میں ہے اور ہم نے بعض پیغمبروں کو بعض پر فضیلت دی ہے اور ہم نے داؤد کو زور دی تھی				
Jalandhry	اور جو لوگ آسمانوں اور زمین میں ہیں تمہارا پروردگار ان سے خوب واقف ہے۔ اور ہم نے بعض پیغمبروں کو بعض پر فضیلت بخشی اور داؤد کو زور عنایت کی				
YusufAli	And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some Prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.				
M.Khan	And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawūd (David) We gave the Zabūr (Psalms).				
Pickthal	And thy Lord is best aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.				
Shakir	And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.				

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿56﴾

Those whom	الَّذِينَ	Call unto	ادْعُوا	Say	قُلْ
Neither	فَلَا	Besides Him	مِنْ دُونِهِ	You pretend (claimed to be gods)	زَعَمْتُمْ
The adversity	الضُّرِّ	To remove	كَشْفَ	They have the power	يَمْلِكُونَ
To shift (it)	تَحْوِيلًا	Nor	وَلَا	From you	عَنْكُمْ

Translit	Quli Ad`ū Al-Ladhīna Za`amtum Min Dūnihi Falā Yamlikūna Kashfa Ad-Ḍurri `Ankum Wa Lā Tahwīlāan				
AhmedAli	کہہ دو انہیں پکارو جنہیں تم اس کے سوا سمجھتے ہو وہ نہ تمہاری تکلیف دور کر سکیں گے اور نہ اسے بدل لیں گے				
Jalandhry	کہو کہ (مشرکوں) جن لوگوں کی نسبت تمہیں (معبود ہونے کا) گمان ہے ان کو بلا کر دیکھو۔ وہ تم سے تکلیف کے دور کرنے یا اس کے بدل دینے کا کچھ بھی اختیار نہیں رکھتے				
YusufAli	Say: "Call on those— besides Him— whom ye fancy: they have neither the power to remove your troubles from you nor to change them."				
M.Khan	Say (O Muhammad SAW): "Call upon those - besides Him - whom you pretend [to be gods like angels, Isâ (Jesus), 'Uzair (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."				
Pickthal	Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.				
Shakir	Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.				

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿57﴾

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They call upon	يَدْعُونَ	Whom	الَّذِينَ	Those	أُولَئِكَ
Their lord	رَبِّهِمْ	To	إِلَى	Desire (seek)	يَسْتَعُونُ
(should be) the nearest	أَقْرَبُ	Which of them	أَيُّهُمْ	The means of access	الْوَسِيلَةَ
And they fear	وَيَخَافُونَ	(for) His Mercy	رَحْمَتُهُ	And they hope	وَيَرْجُونَ
The Torment	عَذَابٍ	Verily	إِنَّ	His Torment	عَذَابَهُ ۖ
(something to be) afraid of	مُخْذَوِرًا	Is	كَانَ	(of) your Lord	رَبِّكَ

Translit	'Ulā'ika Al-Ladhīna Yad`ūna Yabtaghūna 'Ilā Rabbihimu Al-Wasīlata 'Ayyuhum 'Aqrabu Wa Yarjūna Raḥmatahu Wa Yakhāfūna `Adhābahu 'Inna `Adhāba Rabbika Kāna Maḥdhūrāan
AhmedAli	وہ لوگ جنہیں یہ پکارتے ہیں جو ان میں سے زیادہ مقرب میں وہ بھی اپنے رب کی طرف نیکیوں کا ذریعہ تلاش کرتے ہیں اور اس کی مہربانی کی امید رکھتے ہیں اور اس کے عذاب سے ڈرتے ہیں بے شک تیرے رب کا عذاب ڈرنے کی چیز ہے
Jalandhry	یہ لوگ جن کو (خدا کے سوا) پکارتے ہیں وہ خود اپنے پروردگار کے ہاں ذریعہ (تقرب) تلاش کرتے رہتے ہیں کہ کون ان میں (خدا کا) زیادہ مقرب ہوتا ہے اور اس کی رحمت کے امیدوار رہتے ہیں اور اس کے عذاب سے خوف رکھتے ہیں۔ بے شک تمہارے پروردگار کا عذاب ڈرنے کی چیز ہے
YusufAli	Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.
M.Khan	Those whom they call upon [like 'Īsā (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest and they ['Īsā (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!
Pickthal	Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.
Shakir	Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۖ كَانَ ذَٰلِكَ فِي

الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

A town	قَرْيَةٍ	(of)	مِنْ	And (there is) not	وَإِنْ
Shall destroy it	مُهْلِكُوهَا	We	نَحْنُ	But	إِلَّا
(of) Resurrection	الْقِيَامَةِ	The Day	يَوْمِ	Before	قَبْلَ
Punishment	عَذَابًا	Punish it	مُعَذِّبُوهَا	Or	أَوْ
That	ذَٰلِكَ	Is	كَانَ	(with) severe	شَدِيدًا ۖ
written	مَسْطُورًا	The Book	الْكِتَابِ	In	فِي

Translit	Wa 'In Min Qaryatin 'Illā Nahnu Muhlikūhā Qabla Yawmi Al-Qiyāmati 'Aw Mu`adhdhibūhā `Adhābāan Shadīdāan Kāna Dhālika Fī Al-Kitābi Masṭūrāan
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AhmedAli	اور ایسی کوئی بستی نہیں جسے ہم قیامت سے پہلے ہلاک نہ کریں یا اسے سخت عذاب نہ دیں یہ بات کتاب میں لکھی ہوئی ہے
Jalandhry	اور (کفر کرنے والوں کی) کوئی بستی نہیں مگر قیامت کے دن سے پہلے ہم اسے ہلاک کر دیں گے یا سخت عذاب سے معذب کریں گے۔ یہ کتاب (یعنی تقدیر) میں لکھا جا چکا ہے
YusufAli	There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: That is written in the (eternal) Record.
M.Khan	And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees).
Pickthal	There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).
Shakir	And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا
بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿59﴾

To	أَنْ	Stopped us	مَنَعَنَا	And not	وَمَا
But	إِلَّا	The Signs	بِالْآيَاتِ	Send	نُرْسِلُ
Them	بِهَا	Denied	كَذَّبَ	That	أَنْ
(to) Thamud	ثَمُودَ	And We gave (sent)	وَآتَيْنَا	The people of old	الْأَوَّلُونَ ۚ
But they did wrong	فَظَلَمُوا	As a clear Sign	مُبْصِرَةً	The she-camel	النَّاقَةَ
We send	نُرْسِلُ	And not	وَمَا	To her	بِهَا ۚ
To warn (scare)	تَخْوِيفًا	Except	إِلَّا	The Signs	بِالْآيَاتِ

Translit	Wa Mā Mana`anā 'An Nursila Bil-'Āyāti 'Illā 'An Kadhdhaba Bihā Al-'Awwalūna Wa 'ĀtaynāThamūda An-Nāqata Mubshiratan Fažalamū Bihā Wa Mā Nursilu Bil-'Āyāti 'Illā Takhwifāan
AhmedAli	اور ہم نے اس لیے معجزات بھیجنے موقوف کر دیے کہ پہلوں نے انہیں جھٹلایا تھا اور ہم نے ثمود کو اونٹنی کا کھلا ہوا معجزہ دیا تھا پھر بھی انہوں نے اس پر ظلم کیا اور یہ معجزات تو ہم محض ڈرانے کے لیے بھیجتے ہیں
Jalandhry	اور ہم نے نشانیاں بھیجی اس لیے موقوف کر دیں کہ اگلے لوگوں نے اس کی تکذیب کی تھی۔ اور ہم نے ثمود کو اونٹنی (نبوت صالح کی کھلی) نشانی دی۔ تو انہوں نے اس پر ظلم کیا اور ہم جو نشانیاں بھیجا کرتے ہیں تو ڈرانے کو
YusufAli	And We refrain from sending the Signs, only because the men of former generations treated them as false: We sent the She-camel: to the Thamud— to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).
M.Khan	And nothing stops Us from sending the Ayât (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).
Pickthal	Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent--but they did wrong in respect of her. We send not portents save to warn.
Shakir	And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We

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gave to Samood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

(to) you	لَكَ	We said	قُلْنَا	And (remember) when	وَإِذْ
Has encompassed	أَحَاطَ	Your Lord	رَبَّكَ	Verily	إِنَّ
We made	جَعَلْنَا	And not	وَمَا	Mankind	بِالنَّاسِ ۚ
We showed you	أَرَيْنَاكَ	Which	الَّتِي	The vision	الرُّؤْيَا
For mankind	لِلنَّاسِ	A trial	فِتْنَةً	But	إِلَّا
In	فِي	Assured	الْمَلْعُونَةَ	And the tree	وَالشَّجَرَةَ
But not	فَمَا	And We warn them (frighten)	وَنُخَوِّفُهُمْ	The Quran	الْقُرْآنِ ۚ
Oppression, transgression and disobedience	طُغْيَانًا	Save	إِلَّا	It increases them	يَزِيدُهُمْ
				great	كَبِيرًا

Translit	Wa 'Idh Qulnā Laka 'Inna Rabbaka 'Aḥāṭa Bin-Nāsi Wa Mā Ja`alnā Ar-Ru'uyā Allatī'Araynāka 'Illā Fitnatan Lilnnāsi Wa Ash-Shajaratā Al-Mal`ūnata Fī Al-Qur'āni Wa Nukhawwifuhum Famā Yazīduhum 'Illā Ṭuḡhyānān Kabīrān
AhmedAli	اور جب ہم نے تم سے کہہ دیا کہ تیرے رب نے سب کو قابو میں کر رکھا ہے اور وہ خواب جو ہم نے تمہیں دکھایا اور وہ نبیث درخت جس کا ذکر قرآن میں ہے ان سب کو ان لوگوں کے لیے فتنہ بنا دیا اور ہم تو انہیں ڈراتے ہیں سو اس سے ان کی شرارت اور بھی بڑھتی باقی ہے
Jalandhry	جب ہم نے تم سے کہا کہ تمہارا پروردگار لوگوں کو احاطہ کئے ہوئے ہے۔ اور جو نمائش ہم نے تمہیں دکھائی اس کو لوگوں کے لئے آزمائش کیا۔ اور اسی طرح (تصویر کے) درخت کو جس پر قرآن میں لعنت کی گئی۔ اور ہم انہیں ڈراتے ہیں تو ان کو اس سے بڑی (سخت) سرکشی پیدا ہوتی ہے
YusufAli	Behold! We told thee that thy Lord doth encompass mankind round about: We granted the Vision which We showed thee, but as a trial for men as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!
M.Khan	And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrâ') but a trial for mankind, and (likewise) the accursed tree (Zaqqûm, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.
Pickthal	And (it was a warning) when we told thee: Lo! thy Lord encompasseth mankind, and We appointed the vision which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.
Shakir	And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

To the angels	لِلْمَلَائِكَةِ	We said	قُلْنَا	And (remember) when	وَإِذْ
So they prostrated	فَسَجَدُوا	Unto Adam	لِآدَمَ	Prostrate	اسْجُدُوا
He said	قَالَ	Iblis	إِبْلِيسَ	Except	إِلَّا
You created	خَلَقْتَ	To one whom	لِمَنْ	Shall I prostrate	أَأَسْجُدُ
				(from) clay	طِينًا

Translit	Wa 'Idh Qulnā Lilmalā'ikati Asjudū Li'dama Fasajadū 'Illā 'Iblīsā Qāla 'A'asjudu LimanKhalaqta Tīnāan				
AhmedAli	اور جب ہم نے فرشتوں سے کہا آدم کو سجدہ کرو تو سوائے ابلیس کے سب سجدہ میں گر پڑے کہا کیا میں ایسے شخص کو سجدہ کروں جسے تو نے مٹی بنایا ہے				
Jalandhry	اور جب ہم نے فرشتوں سے کہا کہ آدم کو سجدہ کرو تو سب نے سجدہ کیا مگر ابلیس نے نہ کیا۔ بولا کہ بھلا میں ایسے شخص کو سجدہ کرو جس کو تو نے مٹی سے پیدا کیا ہے				
YusufAli	Behold! We said to the angels: "Bow down unto Adam": they bowed down except Iblis: he said "Shall I bow down to one whom Thou didst create from clay?"				
M.Khan	And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated except Iblīs (Satan). He said: "Shall I prostrate to one whom You created from clay?"				
Pickthal	And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?				
Shakir	And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?				

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَحْتَسِبَنَّ لَهُ دَرَجَةً إِلَّا قَلِيلًا

﴿٦٢﴾

This	هَذَا	Do You see	أَرَأَيْتَكَ	(Iblis) said	قَالَ
Above me	عَلَيَّ	You have honoured	كَرَّمْتَ	Whom	الَّذِي
To	إِلَى	You give me respite	أَخَّرْتَنِي	If	لَنْ
I will surely seize and mislead	لَأَحْتَسِبَنَّ	(of) Resurrection	الْقِيَامَةِ	The Day	يَوْمِ
A few	قَلِيلًا	But	إِلَّا	His offspring (all)	دَرَجَتُهُ

Translit	Qāla 'Ara'aytaka Hādhā Al-Ladhī Karramta `Alayya La'in 'Akhkhartanī 'Ilā Yawmi Al-Qiyāmati La'ahtanikanna Dhurrīyatahu 'Illā Qalīlāan				
AhmedAli	کہا بھلا دیکھ تو یہ شخص جسے تو نے مجھ سے بڑھایا اگر تو مجھے قیامت کے دن تک مہلت دے تو میں بھی سوائے چند لوگوں کے اس کی نسل کو قابو میں کر کے رہوں گا				
Jalandhry	(اور ازراہ طنز) کہنے لگا کہ دیکھ تو یہی وہ ہے جسے تو نے مجھ پر فضیلت دی ہے۔ اگر تو مجھ کو قیامت کے دن تک مہلت دے تو میں تمھوڑے سے شخصوں کے				

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	سوال اس کی (تمام) اولاد کی جزا کا تیار ہوگا
YusufAli	He said "Seest Thou? This is the one whom thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway all but a few!"
M.Khan	[Iblīs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
Pickthal	He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.
Shakir	He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.

قَالَ ادْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا ﴿63﴾

And whosoever	فَمَنْ	Go	ادْهَبْ	(Allah) said	قَالَ
Then surely	فَإِنَّ	Of them	مِنْهُمْ	Follows you	تَبِعَكَ
Recompense	جَزَاءً	The recompense of all of you	جَزَاؤُكُمْ	Hell (will be)	جَهَنَّمَ
				An ample	مَوْفُورًا

Translit	<i>Qāla Adh/hab Faman Tabi`aka Minhum Fa'inna Jahannama Jazā'uukum Jazā'an Mawfūrāan</i>
AhmedAli	فرمایا جا۔ پھر ان میں سے جو کوئی تیرے ساتھ ہوا تو جہنم تم سب کی پوری سزا ہے
Jalandhry	نہانے فرمایا (یہاں سے) چلا جا۔ جو شخص ان میں سے تیری پیروی کرے گا تو تم سب کی جزا جہنم ہے (اور وہ) پوری سزا ہے)
YusufAli	Allah said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)— an ample recompense.
M.Khan	(Allāh) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) - an ample recompense.
Pickthal	He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.
Shakir	He said: Be gone! for whoever of them will follow you, then surely hell is your recompense, a full recompense:

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿64﴾

You can	اسْتَطَعْتَ	Whom	مَنْ	And befool	وَاسْتَفْزِرْ
And make assaults	وَأَجْلِبْ	With your voice	بِصَوْتِكَ	Of them	مِنْهُمْ
And your infantry	وَرَجِلِكَ	With your cavfalry	بِخَيْلِكَ	On them	عَلَيْهِمْ
Wealth	الْأَمْوَالِ	(in)	فِي	And share with them	وَشَارِكْهُمْ
And not	وَمَا	And promise them	وَعِدْهُمْ ۚ	And children	وَالْأَوْلَادِ
But	إِلَّا	Satan	الشَّيْطَانُ	Promises them	يَعِدُهُمْ
				deceit	غُرُورًا

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Translit	<i>Wa Astafiz Mani Astafa`ta Minhum Bişawtika Wa 'Ajlib `Alayhim Bikhaylika Wa Rajilika WaShārik/hum Fī Al-'Amwli Wa Al-'Awlādi Wa `Id/hum Wa Mā Ya`iduhumu Ash-Shayṭānu 'IllāGhurūrāan</i>
AhmedAli	ان میں سے جسے تو اپنی آواز سنا کر بہکا سکتا ہے بہکا لے اور ان پر اپنے سوار اور پیادے بھی چڑھا دے اور ان کے مال اور اولاد میں بھی شریک ہو جا اور ان سے وعدے کر اور شیطان کے وعدے بھی محض فریب ہی تو ہیں
Jalandhry	اور ان میں سے جس کو بہکا سکے اپنی آواز سے بہکا تا رہ۔ اور ان پر اپنے سواروں اور پیادوں کو چڑھا کر لاتا رہ اور ان کے مال اور اولاد میں شریک ہوتا رہ اور ان سے وعدے کرتا رہ۔ اور شیطان جو وعدے ان سے کرتا ہے سب دھوکا ہے
YusufAli	"Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit.
M.Khan	"And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways - usury or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit
Pickthal	And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.
Shakir	And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۖ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

(there is) not	لَيْسَ	My slaves	عِبَادِي	Verily	إِنَّ
An authority	سُلْطَانٌ ۖ	Over them	عَلَيْهِمْ	For you	لَكَ
As a Guardian	وَكِيلًا	Is your Lord	بِرَبِّكَ	And sufficient	وَكَفَىٰ

Translit	<i>'Inna `Ybādī Laysa Laka `Alayhim Sulṭānun Wa Kafā Birabbika Wa Kīlāan</i>
AhmedAli	بے شک میرے بندوں پر تیرا غلبہ نہیں ہوگا اور تیرا رب کافی کارساز ہے
Jalandhry	جو میرے (مخلص) بندے ہیں ان پر تیرا کچھ زور نہیں۔ اور (اے پیغمبر) تمہارا پروردگار کارساز کافی ہے
YusufAli	"As for My servants, no authority shalt thou have over them." Enough is thy Lord for a Disposer of affairs.
M.Khan	"Verily! My slaves (i.e the true believers of Islāmic Monotheism), - you have no authority over them. And All-Sufficient is your Lord as a Guardian."
Pickthal	Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian.
Shakir	Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector.

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

Drives	يُزْجِي	(is He) who	الَّذِي	Your Lord	رَبُّكُمُ
Through (in)	فِي	The ship	الْفُلْكَ	For you	لَكُمُ
Of	مِنْ	In order that you may seek	لِتَبْتَغُوا	The sea	الْبَحْرِ

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Is	كَانَ	Truly He	إِنَّهُ	His Bounty	فَضْلِهِ َ
		Most Merciful	رَحِيمًا	Towards you	بِكُمْ

Translit	Rabbukumu Al-Ladhī Yuzjī Lakumu Al-Fulka Fī Al-Bahri Litabtaghū Min Fadlihi 'Innahu Kāna Bikum Raḥīmān				
AhmedAli	تمہارا رب وہ ہے جو تمہارے لیے دریا میں کشتیاں چلاتا ہے تاکہ تم اس کا فضل تلاش کرو بے شک وہی تم پر بڑا مہربان ہے				
Jalandhry	تمہارا پروردگار وہ ہے جو تمہارے لئے دریا میں کشتیاں چلاتا ہے تاکہ تم اس کے فضل سے (روزی) تلاش کرو۔ بے شک وہ تم پر مہربان ہے				
YusufAli	Your Lord is He who maketh the Ship go smoothly for you through the sea, in order that ye may seek of His Bounty: For He is unto you Most Merciful.				
M.Khan	Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you.				
Pickthal	(O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.				
Shakir	Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.				

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَهُ ۖ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ
وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

Harm	الضُّرُّ	Touches you	مَسَّكُمْ	And when	وَإِذَا
Vanish	ضَلَّ	The sea	الْبَحْرِ	Upon	فِي
Except	إِلَّا	You call upon	تَدْعُونَ	Those that	مَنْ
He salvages you (brings you safe)	نَجَّاهُمْ	But when	فَلَمَّا	Him (Allah Alone)	إِلَٰهَهُ ۖ
You turn away	أَعْرَضْتُمْ ۚ	Land	الْبَرِّ	To	إِلَى
Ever-ungrateful	كُفُورًا	Man	الْإِنْسَانُ	And is	وَكَانَ

Translit	Wa 'Idhā Massakumu Ad-Ḍurru Fī Al-Bahri Ḍalla Man Tad`ūna 'Illā 'Iyāhu Falammā Najjākum 'Ilā Al-Barri 'A`radtum Wa Kāna Al-'Insānu Kafūrān				
AhmedAli	اور جب تم پر دریا میں کوئی مصیبت آتی ہے تو بھول جاتے ہو جنہیں اللہ کے سوا پکارتے تھے پھر جب وہ تمہیں خشکی کی طرف بچا لاتا ہے تو تم اس سے منہ موڑ لیتے ہو اور انسان بڑا ہی ناشکرا ہے				
Jalandhry	اور جب تم کو دریا میں تکلیف پہنچتی ہے (یعنی ڈوبنے کا خوف ہوتا ہے) تو جن کو تم پکارا کرتے ہو سب اس (پروردگار) کے سوا گم ہو جاتے ہیں۔ پھر جب وہ تم کو (ڈوبنے سے) بچا کر خشکی پر لے جاتا ہے تو تم منہ پھیر لیتے ہو اور انسان ہے ہی ناشکرا				
YusufAli	When distress seizes you at sea, those that ye call upon— besides Himself leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!				
M.Khan	And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.				
Pickthal	And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.				

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Shakir	And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.
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أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

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He will swallow up	يَخْسِفَ	That (not)	أَنْ	Do you then feel secure	أَفَأَمِنْتُمْ
(of) the land	الْبَرِّ	Side	جَانِبَ	You	بِكُمْ
Against you	عَلَيْكُمْ	Send	يُرْسِلَ	Or	أَوْ
Not	لَا	Then	ثُمَّ	A violent sand-storm	حَاصِبًا
A guardian	وَكِيلًا	For you	لَكُمْ	You shall find	تَجِدُوا

Translit	'Afa'amintum 'An Yakhsifa Bikum Jāniba Al-Barri 'Aw Yursila `Alaykum Hāshibāan Thumma Lā Tajidū Lakum Wa Kīlāan
AhmedAli	پھر کیا تم اس بات سے نڈر ہو گئے کہ وہ تمہیں خشکی کی طرف لا کر زمین میں دھنسا دے یا تم پر پتھر برسانے والی آندھی بھیج دے پھر تم کسی کو اپنا مددگار نہ پاؤ
Jalandhry	کیا تم (اس سے) بے خوف ہو کہ خدا تمہیں خشکی کی طرف (لے جا کر زمین میں) دھنسا دے یا تم پر سنگریزوں کی بھری ہوئی آندھی چلا دے۔ پھر تم اپنا کوئی نگہبان نہ پاؤ
YusufAli	Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?
M.Khan	Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakīl (guardian— one to guard you from the torment).
Pickthal	Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?
Shakir	What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۖ ثُمَّ

لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿69﴾

That	أَنْ	Do you feel secure	أَمِنْتُمْ	Or	أَمْ
Time	تَارَةً	To it (sea)	فِيهِ	He will return you	يُعِيدُكُمْ
Against you	عَلَيْكُمْ	And send	فَيُرْسِلَ	A second	أُخْرَىٰ
Wind	الرِّيحِ	Of	مِنَ	A hurricane	قَاصِفًا
You disbelieved	كَفَرْتُمْ	Because of	بِمَا	And drown you	فَيُغْرِقُكُمْ
You will find	تَجِدُوا	Not	لَا	Then	ثُمَّ

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Therein	بِهِ	Against Us	عَلَيْنَا	For you	لَكُمْ
				An avenger	تَبِيعًا

Translit	'Am 'Amintum 'An Yu`idakum Fīhi Tāratan 'Ukhrā Fayursila `Alaykum Qāṣifāan Mina Ar-Rīhi Fayughriqakum Bimā Kafartum Thumma Lā Tajidū Lakum `Alaynā Bihi Tabī`āan				
AhmedAli	یا تم اس بات سے بالکل نڈر ہو گئے ہو کہ وہ دوبارہ تمہیں پھر دریا میں لوٹا لائے پھر تم پر ہوا کا سخت طوفان بھیج دے پھر تمہاری ناشکری سے تمہیں غرق کر دے پھر اپنی طرف سے ہم پر کوئی باز پرس کرنے والا بھی نہ پاؤ				
Jalandhry	یا (اس سے) بے خوف ہو کر تم دوسری دفعہ دریا میں لے جائے پھر تم پر تیز ہوا چلائے اور تمہارے کفر کے سبب تمہیں ڈبو دے۔ پھر تم اس غرق کے سبب اپنے لئے کوئی ہمارا پیچھا کرنے والا نہ پاؤ				
YusufAli	Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper therein against Us?				
M.Khan	Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.				
Pickthal	Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?				
Shakir	Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.				

﴿۷۰﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿۷۰﴾

Children	بَنِي	We honoured	كَرَّمْنَا	And indeed	وَلَقَدْ
On	فِي	And We have carried them	وَحَمَلْنَاهُمْ	(of) Adam	آدَمَ
And have provided them	وَرَزَقْنَاهُمْ	And sea	وَالْبَحْرِ	Land	الْبَرِّ
And We have preferred them	وَفَضَّلْنَاهُمْ	Good things	الطَّيِّبَاتِ	(of) with	مِنَ
Of those whom	مِمَّنْ	Many	كَثِيرٍ	Over	عَلَىٰ
		(with) a marked preference	تَفْضِيلًا	We created	خَلَقْنَا

Translit	Wa Laqad Karramnā Banī `Ādama Wa Ḥamalnāhum Fī Al-Barri Wa Al-Bahri Wa RazaqnāhumMina Aṭ-Ṭayyibāti Wa Fadḍalnāhum `Alā Kathīrin Mimman Khalaqnā Tafḍīlāan				
AhmedAli	اور ہم نے آدم کی اولاد کو عزت دی ہے اور خشکی اور دریا میں اسے سوار کیا اور ہم نے انہیں ستھری چیزوں سے رزق دیا اور اپنی بہت سی مخلوقات پر انہیں فضیلت عطا کی				
Jalandhry	اور ہم نے بنی آدم کو عزت بخشی اور ان کو جنگل اور دریا میں سواری دی اور پاکیزہ روزی عطا کی اور اپنی بہت سی مخلوقات پر فضیلت دی				
YusufAli	We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation.				

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M.Khan	And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.
Pickthal	Verily we have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.
Shakir	And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ يَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿71﴾

All	كُلِّ	We shall call	نَدْعُو	(and remember) the Day (when)	يَوْمَ
Then whosoever	فَمَنْ	With their leader	بِإِمَامِهِمْ ۖ	Human beings	أُنَاسٍ
In his right hand	يَمِينِهِ	His book	كِتَابَهُ	Is given	أُوتِيَ
Their book (records)	كِتَابَهُمْ	Will read	يَقْرَءُونَ	Such (those)	فَأُولَٰئِكَ
In the least	فَتِيلًا	They will be dealt with unjustly	يُظْلَمُونَ	And not	وَلَا

Translit	Yawma Nad`ū Kulla 'Unāsin Bi'imāmihim Faman 'Ūtiya Kitābahu Biyamīnihi Fa'ulā'ika Yaqra'ūna Kitābahum Wa Lā Yuẓlamūna Fatīlāan
AhmedAli	جس دن ہم ہر فرقہ کو ان کے سرداروں کے ساتھ بلائیں گے سو جسے اس کا اعمال نامہ اسکے دامن ہاتھ میں دیا گیا سو وہ لوگ اپنا اعمال نامہ پڑھیں گے اور وہ تانگے کے برابر ظلم نہیں کئے جائیں گے
Jalandhry	جس دن ہم سب لوگوں کو ان کے پیشواؤں کے ساتھ بلائیں گے۔ تو جن (کے اعمال) کی کتاب ان کے دامن ہاتھ میں دی جائے گی وہ اپنی کتاب کو (خوش ہو ہو کر) پڑھیں گے اور ان پر دھاگے برابر بھی ظلم نہ ہوگا
YusufAli	One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.
M.Khan	(And remember) the Day when We shall call together all human beings with their (respective) Imām [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel the readers whom the people followed in this world)]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.
Pickthal	On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred.
Shakir	(Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿72﴾

In	فِي	Is (was)	كَانَ	And whoever	وَمَنْ
Then he (will be)	فَهُوَ	Blind	أَعْمَىٰ	This (world)	هَذِهِ

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Blind	أَعْمَى	The Hereafter	الْآخِرَةِ	In	فِي
		The Path	سَبِيلًا	And more astray from	وَأَضَلُّ

Translit	Wa Man Kāna Fī Hadhihi 'A`mā Fahuwa Fī Al-'Ākhirati 'A`mā Wa 'Adallu Sabīlāan
AhmedAli	اور جو کوئی اس جہان میں اندھا رہا تو وہ آخرت میں بھی اندھا ہوگا اور راستہ سے بہت دور ہٹا ہوا
Jalandhry	اور جو شخص اس (دنیا) میں اندھا ہو وہ آخرت میں بھی اندھا ہوگا۔ اور (نجات کے) رستے سے بہت دور
YusufAli	But those who were blind in this world, will be blind in the Hereafter, and most astray from the Path.
M.Khan	And whoever is blind in this world (i.e., does not see Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
Pickthal	Whoso is blind here will be blind in the Hereafter, and yet further from the road.
Shakir	And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا إِلَيْكَ لَتَفْتَرِي عَلَيْنَا غَيْرَهُ ۖ وَإِذَا لَا تَخَذُوكَ خَلِيلًا

﴿73﴾

Tempt you away	لَيَفْتِنُونَكَ	They were about to	كَادُوا	And verily	وَإِنْ
We have revealed	أَوْحَيْنَا	That which	الَّذِي	From	عَنِ
Against Us	عَلَيْنَا	To fabricate	لَتَفْتَرِي	Unto you	إِلَيْكَ
They would certainly have taken you	لَا تَخَذُوكَ	And then	وَإِذَا	(something) other than it	غَيْرَهُ ۖ
				A friend	خَلِيلًا

Translit	Wa 'In Kādū Layafṭinūnaka `Ani Al-Ladhī 'Awhaynā 'Ilayka Litaftariya `Alaynā GhayrahuWa 'Idhāan Lāttakhadhūka Khalīlāan
AhmedAli	اور بے شک وہ قریب تھے کہ تجھے اس چیز سے بہکا دیں جو ہم نے تجھ پر بذریعہ وحی بھیجی ہے تاکہ تو اس کے سوا ہم پر بہتان باندھنے لگے اور پھر تجھے اپنا دوست بنا لیں
Jalandhry	اور اے پیغمبر جو وحی ہم نے تمہاری طرف بھیجی ہے قریب تھا کہ یہ (کافر) لوگ تم کو اس سے بچلا دیں تاکہ تم اس کے سوا اور باتیں ہماری نسبت بنا لو۔ اور اس وقت وہ تم کو دوست بنا لیتے
YusufAli	And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: (in that case), behold! they would certainly have made thee (their) friend!
M.Khan	Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad SAW), to fabricate something other than it against Us, and then they would certainly have taken you a Khalil (an intimate friend)!
Pickthal	And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.
Shakir	And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

We made you stand firm	ثَبَّتْنَاكَ	(that)	أَنْ	And had not	وَلَوْلَا
Would have inclined	تَرْكُنْ	You nearly	كِدْتَ	Verily	لَقَدْ
A little	قَلِيلًا	Bit	شَيْئًا	To them	إِلَيْهِمْ

Translit	Wa Lawlā 'An Thabbatnāka Laqad Kidtta Tarkanu 'Ilayhim Shay'āan Qalīlāan				
AhmedAli	اور اگر ہم تجھے ثابت قدم نہ رکھتے تو کچھ تھوڑا سا ان کی طرف جھکنے کے قریب تھا				
Jalandhry	اور اگر تم کو ثابت قدم نہ رہنے دیتے تو تم کسی قدر ان کی طرف مائل ہونے ہی لگے تھے				
YusufAli	And had We not given thee strength, thou wouldst nearly have inclined to them a little.				
M.Khan	And had We not made you stand firm, you would nearly have inclined to them a little.				
Pickthal	And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.				
Shakir	And had it not been that We had already established you, you would certainly have been near to incline to them a little;				

إِذَا لَأَذُقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

A double (portion)	ضِعْفَ	We would have made you taste	لَأَذُقْنَاكَ	Then (in that case)	إِذَا
(after) death	الْمَمَاتِ	And a double portion (of punishment)	وَضِعْفَ	(of) this life	الْحَيَاةِ
You would have found	تَجِدُ	Not	لَا	Then	ثُمَّ
Any helper (supporter)	نَصِيرًا	Against Us	عَلَيْنَا	For you	لَكَ

Translit	'Idhāan La'adhaqnāka Ḍi'fa Al-Ĥayāati Wa Ḍi'fa Al-Mamāti Thumma Lā Tajidu Laka 'Alaynā Naṣīrāan				
AhmedAli	اس وقت ہم تجھے زندگی میں اور موت کے بعد دہرا عذاب پہنچاتے پھر تو اپنے واسطے ہمارے مقابلے میں کوئی مددگار نہ پاتا				
Jalandhry	اس وقت ہم تم کو زندگی میں (عذاب کا) دونا اور مرنے پر بھی دونا پہنچاتے پھر تم ہمارے مقابلے میں کسی کو اپنا مددگار نہ پاتے				
YusufAli	In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!				
M.Khan	In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.				
Pickthal	Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.				
Shakir	In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.				

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذَا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا

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To frighten you	لَيَسْتَفْزُونَكَ	They were about	كَادُوا	And verily	وَإِنَّ
That they might drive you	لِيُخْرِجُوكَ	The land	الْأَرْضِ	From	مِنْ
Not	لَا	And then (in that case)	وَإِذَا	Out of it	مِنْهَا ۖ
Except	إِلَّا	After you	خِلَافَكَ	They would have stayed	يَلْبَثُونَ
				A little while	قَلِيلًا

Translit	Wa 'In Kādū Layastafizzūnaka Mina Al-'Ardi Liyukhrijūka Minhā Wa 'Idhāan Lā YalbathūnaKhilāfaka 'Illā Qalilāan
AhmedAli	اور وہ تو تجھے اس زمین سے دھکیل دینے کو تھے تاکہ تجھے اس سے نکال دیں پھر وہ بھی تیرے بعد بہت ہی کم ٹھرتے
Jalandhry	اور قریب تھا کہ یہ لوگ تمہیں زمین (مکہ) سے پھسلا دیں تاکہ تمہیں وہاں سے جلا وطن کر دیں۔ اور اس وقت تمہارے پیچھے یہ بھی نہ رہتے مگر کم
YusufAli	Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee except for a little while.
M.Khan	And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.
Pickthal	And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.
Shakir	And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

Indeed	قَدْ	(with) whom	مَنْ	(this was Our) Way	سُنَّةَ
Of	مِنْ	Before you	قَبْلَكَ	We sent	أَرْسَلْنَا
You will find	تَجِدُ	And not	وَلَا	Our Messengers	رُسُلِنَا ۖ
		Any alteration	تَحْوِيلًا	For Our Way	لِسُنَّتِنَا

Translit	Sunnata Man Qad 'Arsalnā Qablaka Min Rusulinā Wa Lā Tajidu Lisunnatinā Tahwīlāan
AhmedAli	تم سے پہلے جتنے رسول ہم نے بھیجے ہیں ان کا یہی دستور رہا ہے اور ہمارے دستور میں تم تبدیلی نہیں پاؤ گے
Jalandhry	جو پیغمبر ہم نے تم سے پہلے بھیجے تھے ان کا (اور ان کے بارے میں ہمارا یہی) طریق رہا ہے اور تم ہمارے طریق میں تغیر و تبدل نہ پاؤ گے
YusufAli	(This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.
M.Khan	(This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad SAW), and you will not find any alteration in Our Sunnah (rule or way).
Pickthal	(Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.
Shakir	(This is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

﴿78﴾

From mid-day	لِذُلُوكِ الشَّمْسِ	Prayer	الصَّلَاةَ	Perform	أَقِمِ
(of) night	اللَّيْلِ	Darkness	غَسَقِ	Till	إِلَى
Verily	إِنَّ	In the early dawn	الْفَجْرِ ۖ	And (recite the) Quran	وَقُرْآنَ
Is	كَانَ	In the early dawn	الْفَجْرِ	The recitation of the Quran	قُرْآنَ
				Ever witnessed	مَشْهُودًا

Translit	'Aqimi Aṣ-Ṣalāata Lidulūki Ash-Shamsi 'Ilá Ghasaqi Al-Layli Wa Qur'āna Al-Fajri 'Inna Qur'āna Al-Fajri Kāna Mash/hūdāan
AhmedAli	آفتاب کے ڈھلنے سے رات کے اندھیرے تک نماز پڑھا کرو اور صبح کی نماز بھی بے شک صبح کی نماز میں جمع ہوتا ہے
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) سورج کے ڈھلنے سے رات کے اندھیرے تک (ظہر، عصر، مغرب، عشا کی) نمازیں اور صبح کو قرآن پڑھا کرو۔ کیوں صبح کے وقت قرآن کا پڑھنا موجب حضور (ملائکہ) ہے
YusufAli	Establish regular prayers at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.
M.Khan	Perform As-Salāt (Iqamāt-as-Salāt) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishā' prayers), and recite the Qur'ān in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ān in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).
Pickthal	Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed.
Shakir	Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿79﴾

Perform the night prayer	فَتَهَجَّدْ	The night	اللَّيْلِ	And in (some parts of)	وَمِنَ
For you	لَكَ	As an additional prayer	نَافِلَةً	With it (Quran)	بِهِ
Will raise you	يَبْعَثَكَ	That	أَنْ	It may be	عَسَىٰ
(of) praise worthy	مَحْمُودًا	(to) a station	مَقَامًا	Your Lord	رَبُّكَ

Translit	Wa Mina Al-Layli Fatahajjad Bihi Nāfilatan Laka `Asá `An Yab`athaka Rabbuka MaqāmāanMaḥmūdāan
AhmedAli	اور کسی وقت رات میں تہجد پڑھا کرو۔ جو تیرے لیے زائد چیز ہے قریب ہے کہ تیرا رب محمود میں پہنچا دے
Jalandhry	اور بعض حصہ شب میں بیدار ہوا کرو (اور تہجد کی نماز پڑھا کرو)۔ (یہ شب خیزی) تمہاری لئے (سبب) زیادت ہے (ثواب اور نماز تہجد تم کو نفل) ہے

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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

	قريب ہے کہ خدا تم کو مقام محمود میں داخل کرے
YusufAli	And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory!
M.Khan	And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer - Nawâfil) for you (O Muhammad SAW). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection).
Pickthal	And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.
Shakir	And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

﴿80﴾

Make me enter	ادْخِلْنِيْ	My Lord	رَبِّ	And say	وَقُلْ
And bring me out	وَّاَخْرِجْنِيْ	(in) good (truth)	صِدْقٍ	One entering	مُدْخَلَ
And make (grant)	وَّاجْعَلْ	(in) good (truth)	صِدْقٍ	One expelled	مُخْرَجَ
You	لَّدُنْكَ	From	مِنْ	(for) me	لِّيْ
		helper	نَّصِيْرًا	An authority	سُلْطٰنًا

Translit	Wa Qul Rabbi 'Adkhilnī Mudkhala Ṣidqin Wa 'Akhrijnī Mukhrajā Ṣidqin Wa Aj'al Lī MinLadunka Sulṭānāan Naṣīrāan
AhmedAli	اور کہ اے میرے رب مجھے نبی کے ساتھ پناہ دے اور مجھے نبی کے ساتھ نکال لے اور میرے لیے اپنی طرف سے غلبہ دے جس کے ساتھ نصرت ہو
Jalandhry	اور کہو کہ اے پروردگار مجھے (مدینے میں) اچھی طرح داخل کیجیو اور (مکہ سے) اچھی طرح نکالو۔ اور اپنے ہاں سے زور و قوت کو میرا مددگار بنائیو
YusufAli	Say: "O my Lord! let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."
M.Khan	And say (O Muhammad SAW): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
Pickthal	And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.
Shakir	And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوًّا ﴿81﴾

The truth	الْحَقُّ	Came	جَاءَ	And say	وَقُلْ
Surely	إِنَّ	The falsehood	الْبَاطِلُ ۚ	And vanished	وَزَهَقَ
Bound to vanish	زَهُوًّا	Is	كَانَ	Falsehood	الْبَاطِلَ

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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

Translit	<i>Wa Qul Jā'a Al-Ĥaqqu Wa Zahaqa Al-Bāṭilu 'Inna Al-Bāṭila Kāna Zahūqāan</i>
AhmedAli	اور کہہ دو کہ حق آیا اور باطل مٹ گیا بے شک باطل مٹنے ہی والا تھا
Jalandhry	اور کہہ دو کہ حق آیا اور باطل نابود ہو گیا۔ بے شک باطل نابود ہونے والا ہے
YusufAli	And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."
M.Khan	And say: "Truth (i.e. Islāmic Monotheism or this Qur'ān or Jihād against polytheists) has come and Bātil (falsehood, i.e. Satan or polytheism) has vanished. Surely! Bātil is ever bound to vanish."
Pickthal	And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.
Shakir	And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

The Quran	الْقُرْآنِ	From	مِنْ	And We send down	وَنُنَزِّلُ
Is a healing (cure)	شِفَاءٌ	Which	هُوَ	That	مَا
And not	وَلَا	To the believers	لِّلْمُؤْمِنِينَ ۖ	And mercy	وَرَحْمَةٌ
But	إِلَّا	The wrong-doers	الظَّالِمِينَ	It increases	يَزِيدُ
				loss	خَسَارًا

Translit	<i>Wa Nunazzilu Mina Al-Qur'āni Mā Huwa Shifā'un Wa Raḥmatun Lilmu'uminīna Wa Lā Yazīduẖ-ẖālimīna 'Illā Khasārāan</i>
AhmedAli	اور ہم قرآن میں ایسی چیزیں نازل کرتے ہیں کہ وہ ایمانداروں کے حق میں شفا اور رحمت ہیں اور ظالموں کو اس سے اور زیادہ نقصان پہنچتا ہے
Jalandhry	اور ہم قرآن (کے ذریعے) سے وہ چیزیں نازل کرتے ہیں جو مومنوں کے لئے شفا اور رحمت ہے اور ظالموں کے حق میں تو اس سے نقصان ہی بڑھتا ہے
YusufAli	We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.
M.Khan	And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Zālimūn (polytheists and wrong-doers) nothing but loss.
Pickthal	And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.
Shakir	And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

On	عَلَىٰ	We bestow Our Grace	أَنْعَمْنَا	And when	وَإِذَا
And becomes far away	وَنَأَىٰ	He turns away	أَعْرَضَ	Man	الْإِنْسَانِ
Touches him	مَسَّهُ	And when	وَإِذَا	(from the Right Path) at his side	بِجَانِبِهِ ۖ
In great despire	يَئُوسًا	He is	كَانَ	Evil	الشَّرُّ

The Holy Quran

The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

Translit	<i>Wa 'Idhā 'An`amnā `Alā Al-'Insāni 'A`raḍa Wa Na'a Bijānibihi Wa 'Idhā Massahu Ash-Sharru Kāna Ya'ūsāan</i>
AhmedAli	اور جب ہم انسان پر انعام کرتے ہیں تو منہ پھیر لیتا ہے اور پہلو متی کرتا ہے اور جب اسے کوئی تکلیف پہنچتی ہے تو ناامید ہو جاتا ہے
Jalandhry	اور جب ہم انسان کو نعمت پہنچتے ہیں تو رد گرداں ہو جاتا ہے اور پہلو پھیر لیتا ہے۔ اور جب اسے سختی پہنچتی ہے تو ناامید ہو جاتا ہے
YusufAli	Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us) and when evil seizes him he gives himself up to despair!
M.Khan	And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, (far away from the Right Path). And when evil touches him he is in great despair
Pickthal	And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.
Shakir	And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿84﴾

Acts	يَعْمَلُ	Each	كُلٌّ	Say	قُلْ
And your Lord	فَرَبُّكُمْ	His manner	شَاكِلَتِهِ	(on) according to	عَلَىٰ
Who	هُوَ	Of him	بِمَنْ	Knows best	أَعْلَمُ
		path	سَبِيلًا	Is best guided	أَهْدَىٰ

Translit	<i>Qul Kullun Ya`malu `Alā Shākilatihi Farabbukum 'A`lamu Biman Huwa 'Ahdā Sabīlāan</i>
AhmedAli	کہہ دو کہ ہر شخص اپنے طریقہ پر کام کرتا ہے پھر تمہارا رب خوب جانتا ہے کہ سب سے زیادہ ٹھیک راہ پر کون ہے
Jalandhry	کہہ دو کہ ہر شخص اپنے طریق کے مطابق عمل کرتا ہے۔ سو تمہارا پروردگار اس شخص سے خوب واقف ہے جو سب سے زیادہ سیدھے رستے پر ہے
YusufAli	Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the Way."
M.Khan	Say (O Muhammad SAW to mankind): "Each one does according to Shākilatihi (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."
Pickthal	Say: Each one doth according to his rule of conduct, and thy Lord is best aware of him whose way is right.
Shakir	Say: Every one acts according to his manner; but your Lord best knows who is best guided in the path.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿85﴾

The soul (spirit)	الرُّوحِ ۖ	About	عَنِ	And they ask you	وَيَسْأَلُونَكَ
(is) of	مِنْ	The soul	الرُّوحِ	Say	قُلِ
And not	وَمَا	(of) my Lord	رَبِّي	Command	أَمْرٍ
Knowledge	الْعِلْمِ	Of	مِنْ	You have been given	أُوتِيتُمْ
		A little	قَلِيلًا	But	إِلَّا

Translit	<i>Wa Yas'alūnaka `Ani Ar-Rūhi Quli Ar-Rūhu Min 'Amri Rabbī Wa Mā 'Ūtītum Mina Al-'Ilmi 'Illā Qalīlāan</i>
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The Holy Quran

The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

AhmedAli	اور یہ لوگ تجھے روح کے متعلق سوال کرتے ہیں کہ دو روح میرے رب کے علم سے ہے اور تمہیں جو علم دیا گیا ہے وہ بہت ہی تھوڑا ہے
Jalandhry	اور تم سے روح کے بارے میں سوال کرتے ہیں۔ کہہ دو کہ وہ میرے پروردگار کی ایک شان ہے اور تم لوگوں کو (بہت ہی) کم علم دیا گیا ہے
YusufAli	They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord of knowledge it is only a little that is communicated to you (O men!)"
M.Khan	And they ask you (O Muhammad SAW) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit): is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."
Pickthal	They will ask thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.
Shakir	And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

We could surely take away	لَنَذْهَبَنَّ	We willed	شِئْنَا	And if	وَلَئِنْ
To you	إِلَيْكَ	We have revealed	أَوْحَيْنَا	That which	بِالَّذِي
You would find	تَجِدُ	Not	لَا	Then	ثُمَّ
Against Us	عَلَيْنَا	In that	بِهِ	For you	لَكَ
				Any protector (guardian)	وَكَيلًا

Translit	Wa La'in Shi'nā Lanadh/habanna Bial-Ladhī 'Awḥaynā 'Ilayka Thumma Lā Tajidu Laka Bihi `Alaynā Wa Kīlān
AhmedAli	اور اگر ہم چاہیں تو جو کچھ ہم نے تیری طرف وحی کی ہے اسے اٹھالیں پھر تجھے اس کے لیے ہمارے مقابلہ میں کوئی حمایتی نہ ملے
Jalandhry	اور اگر ہم چاہیں تو جو (کتاب) ہم تمہاری طرف بھیجتے ہیں اسے (دلوں سے) محو کر دیں۔ پھر تم اس کے لئے ہمارے مقابلے میں کسی کو مددگار نہ پاؤ
YusufAli	If it were Our Will, We could take away that which We have sent thee by inspiration: then would thou find none to plead thy affair in that matter as against Us—
M.Khan	And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.
Pickthal	And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.
Shakir	And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.

إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

From	مِنْ	As a Mercy	رَحْمَةً	Except	إِلَّا
His Grace	فَضْلُهُ	Verily	إِنَّ	Your Lord	رَبِّكَ ۚ
Ever great	كَبِيرًا	Unto you	عَلَيْكَ	Is	كَانَ

Translit	'Illā Raḥmatan Min Rabbika 'Inna Fadlahu Kāna `Alayka Kabīrān
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The Holy Quran

The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

AhmedAli	مگر یہ صرف تیرے رب کی رحمت ہے بے شک تجھ پر اس کی بڑی عنایت ہے
Jalandhry	مگر (اس کا قائم رہنا) تمہارے پروردگار کی رحمت ہے۔ کچھ شک نہیں کہ تم پر اس کا بڑا فضل ہے
YusufAli	Except for Mercy from thy Lord; for His Bounty is to thee (indeed) great.
M.Khan	Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad SAW) is ever great.
Pickthal	(It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.
Shakir	But on account of mercy from your Lord-- surely His grace to you is abundant.

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

Were together	اجْتَمَعَتِ	If	لِّئِنْ	Say	قُلْ
(on)	عَلَى	And the jinn	وَالْجِنُّ	The mankind	الْإِنْسُ
The like	بِمِثْلِ	Bring	يَأْتُوا	To	أَنْ
Not	لَا	Quran	الْقُرْآنِ	(of) this	هَذَا
Even if	وَلَوْ	The like thereof	بِمِثْلِهِ	They can bring	يَأْتُونَ
To some others	لِبَعْضٍ	Some of them	بَعْضُهُمْ	Was / were	كَانَ
				Helper / supporter	ظَهِيرًا

Translit	<i>Qul La'ini Ajtama`ati Al-'Insu Wa Al-Jinnu `Alá 'An Ya'tū Bimithli Hādhā Al-Qur'āni Lā Ya'tūna Bimithlihi Wa Law Kāna Ba`duhum Liba`din Žahīrāan</i>
AhmedAli	کہ دو اگر سب آدمی اور سب جن مل کر بھی ایسا قرآن لانا چاہیں تو ایسا نہیں لاسکتے اگرچہ ان میں سے ہر ایک دوسرے کا مددگار کیوں نہ ہو
Jalandhry	کہ دو کہ اگر انسان اور جن اس بات پر مجتمع ہوں کہ اس قرآن جیسا بنالائیں تو اس جیسا نہ لاسکیں گے اگرچہ وہ ایک دوسرے کو مددگار ہوں
YusufAli	Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.
M.Khan	Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."
Pickthal	Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.
Shakir	Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

To mankind (people)	لِلنَّاسِ	We have fully explained	صَرَّفْنَا	And indeed	وَلَقَدْ
Quran	الْقُرْآنِ	This	هَذَا	In	فِي
(of) parable / similitude	مَثَلٍ	Every (kind)	كُلِّ	Of	مِنْ

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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

People	النَّاسِ	Most	أَكْثَرُ	But refuse	فَأَبَىٰ
		disbelief	كُفُورًا	But	إِلَّا

Translit	Wa Laqad Ṣarrafnā Lilnnāsi Fī Hādhā Al-Qur'āni Min Kulli Mathalin Fa'abā 'Aktharu An-Nāsi 'Illā Kufūrān				
AhmedAli	اور ہم نے اس قرآن میں لوگوں کے لیے ہر ایک قسم کی مثال بھی کھول کر بیان کر دی ہے پھر بھی اکثر لوگ انکار کیے بغیر نہ رہے				
Jalandhry	اور ہم نے قرآن میں سب باتیں طرح طرح سے بیان کر دی ہیں۔ مگر اکثر لوگوں نے انکار کرنے کے سوا قبول نہ کیا				
YusufAli	And We have explained to man, in this Qur'an, every kind of similitude: yet the grater part of men refuse (to receive it) except with ingratitude!				
M.Khan	And indeed We have fully explained to mankind, in this Qur'ān, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.				
Pickthal	And verily We have displayed for mankind in this Qur'an all kinds of similitudes, but most of mankind refuse aught save disbelief.				
Shakir	And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to aught but denying.				

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

We shall believe	نُؤْمِنَ	Not	لَنْ	And they say	وَقَالُوا
You cause to gush forth	تَفْجُرَ	Until	حَتَّىٰ	In you	لَكَ
The earth	الْأَرْضِ	From	مِنْ	For us	لَنَا
				A spring	يَنْبُوعًا

Translit	Wa Qālū Lan Nu'umina Laka Ĥattā Tafjura Lanā Mina Al-'Arđi Yanbū`ān				
AhmedAli	اور کہا ہم تمہیں ہرگز نہ مانیں گے یہاں تک کہ تو ہمارے لیے زمین میں سے کوئی چشمہ جاری کر دے				
Jalandhry	اور کہنے لگے کہ ہم تم پر ایمان نہیں لائیں گے جب تک کہ (عجیب و غریب باتیں نہ دکھاؤ یعنی یا تو) ہمارے لئے زمین سے چشمہ جاری کر دو				
YusufAli	They say: "We shall not believe in thee, until thou cause spring to gush forth for us from the earth				
M.Khan	And they say: "We shall not believe in you (O Muhammad SAW), until you cause a spring to gush forth from the earth for us;				
Pickthal	And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;				
Shakir	And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.				

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

For you	لَكَ	There is	تَكُونُ	Or	أَوْ
Date-palms	نَخِيلٍ	Of	مِنْ	A garden	جَنَّةٌ
Rivers	الْأَنْهَارُ	And you cause to gush forth	فَتُفَجَّرَ	And grapes	وَعِنَبٍ
		abundantly	تَفْجِيرًا	In their midst	خِلَالَهَا

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The Night Journey

Sura # 17 – 111 Verses - Makkah

سورة الإسراء

Translit	'Aw Takūna Laka Jannatun Min Nakhīlin Wa `Inabin Fatufajjira Al-'Anhāra Khilālāhā Taffjīrāan
AhmedAli	یا تیرے لیے کھجور اور انگور کا کوئی باغ ہو پھر تو اس باغ میں بہت سی نہریں جاری کر دے
Jalandhry	یا تمہارا کھجوروں اور انگوروں کا کوئی باغ ہو اور اس کے بیچ میں نہریں بہا نکالو
YusufAli	"Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;
M.Khan	"Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;
Pickthal	Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;
Shakir	Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلَهُ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

The heaven	السَّمَاءَ	You cause to fall	تُسْقِطَ	Or	أَوْ
Upon us	عَلَيْنَا	You have claimed (pretended)	زَعَمْتَ	As	كَمَا
You bring	تَأْتِي	Or	أَوْ	In pieces	كِسْفًا
Before us (face to face)	قَبِيلًا	And the angels	وَالْمَلَائِكَةِ	Allah	بِاللَّهِ

Translit	'Aw Tusqīta As-Samā'a Kamā Za`amta `Alaynā Kisafāan 'Aw Ta'tiya Billāhi Wa Al-Malā'ikati Qabīlāan
AhmedAli	یا جیسا تو خیال کرتا ہے ہم پر کوئی آسمان کا ٹکڑا گرا دے یا تو الہ اور فرشتوں کو رو برو آ
Jalandhry	یا جیسا تم کہا کرتے ہو ہم پر آسمان کے ٹکڑے لا گراؤ یا خدا اور فرشتوں کو (ہمارے) سامنے لاؤ
YusufAli	"Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face;
M.Khan	"Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face;
Pickthal	Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;
Shakir	Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ ۚ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

For you	لَكَ	(there) is	يَكُونَ	Or	أَوْ
Adornable materials	زُخْرِفٍ	Of	مِّنْ	A house	بَيْتٌ
Into	فِي	You ascend up	تَرْقَىٰ	Or	أَوْ
In your ascension	لِرُقِيِّكَ	And we shall not believe	وَلَنْ نُؤْمِنَ	The sky	السَّمَاءِ

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سورة الإسراء

For us	عَلَيْنَا	You bring down	تُنَزِّلَ	Until	حَتَّى
Say	قُلْ	That we would read	نَقْرُؤُهُ ۚ	A Book	كِتَابًا
What	هَلْ	My Lord	رَبِّي	Glorified is	سُبْحَانَ
A man	بَشَرًا	But	إِلَّا	I am	كُنْتُ
				(sent as) a Messenger	رَسُولًا

Translit	'Aw Yakūna Laka Baytun Min Zukhrufin 'Aw Tarqā Fī As-Samā'i Wa Lan Nu'umina Liruqīyika Ḥattā Tunazzila 'Alaynā Kitābāan Naqra'uuhu Qul Subhāna Rabbi Hal Kuntu 'Illā Basharāan Rasūlāan				
AhmedAli	یا تیرے پاس کوئی سونے کا گھر ہو یا تو آسمان پر چڑھ جائے اور ہم تو تیرے چڑھنے کا بھی یقین نہیں کریں گے یہاں تک کہ تو ہمارے پاس ایسی کتاب لائے جسے ہم بھی پڑھ سکیں کہ دو میرا رب پاک ہے میں تو فقط ایک بھیجا ہوا انسان ہوں				
Jalandhry	یا تو ہمارا سونے کا گھر ہو یا تم آسمان پر چڑھ جاؤ۔ اور ہم تمہارے چڑھنے کو بھی نہیں مانیں گے جب تک کہ کوئی کتاب نہ لاؤ جسے ہم پڑھ بھی لیں۔ کہہ دو کہ میرا پروردگار پاک ہے میں تو صرف ایک پیغام پہنچانے والا انسان ہوں				
YusufAli	"Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man a messenger?"				
M.Khan	"Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad SAW): "Glorified (and Exalted) is my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"				
Pickthal	Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! Am I aught save a mortal messenger?				
Shakir	Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal messenger?				

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

To	أَنْ	People	النَّاسَ	And nothing prevented	وَمَا مَنَعَ
Came to them	جَاءَهُمْ	When	إِذْ	Believe	يُؤْمِنُوا
That	أَنْ	Except	إِلَّا	The guidance	الْهُدَىٰ
Allah	اللَّهُ	Did send	أَبَعَثَ	They said	قَالُوا
		As a Messenger	رَسُولًا	A man	بَشَرًا

Translit	Wa Mā Mana`a An-Nāsa 'An Yu'uminū 'Idh Jā'ahumu Al-Hudā 'Illā 'An Qālū 'Aba`atha Allāhu Basharāan Rasūlāan				
AhmedAli	اور لوگوں کو ایمان لانے سے جب کہ ان کے پاس ہدایت آگئی صرف اسی چیز نے روکا ہے کہ کہنے لگے کیا اللہ نے آدمی کو رسول بنا کر بھیجا ہے				
Jalandhry	اور جب لوگوں کے پاس ہدایت آگئی تو ان کو ایمان لانے سے اس کے سوا کوئی چیز مانع نہ ہوئی کہ کہنے لگے کہ کیا خدا نے آدمی کو پیغمبر کر کے بھیجا ہے				

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سورة الإسراء

YusufAli	What kept men back from Belief when Guidance came to them, was nothing but this: they said "Has Allah sent a man (like us) to be (His) Messenger?"
M.Khan	And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"
Pickthal	And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?
Shakir	And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger?

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

﴿95﴾

قُلْ	Say	لَوْ	If	كَانَ	There were
فِي	On	الْأَرْضِ	The earth	مَلَائِكَةٌ	Angels
يَمْشُونَ	Walking (about)	مُطْمَئِنِّينَ	In peace	لَنَزَّلْنَا	Then we would certainly have sent down
عَلَيْهِمْ	To them	مِّنَ	From	السَّمَاءِ	The heaven
مَلَكًا	An angel	رَسُولًا	As a Messenger		

Translit	<i>Qul Law Kāna Fī Al-'Arḍi Malā'ikatun Yamshūna Muṭma'innīna Lanazzalnā `Alayhim MinaAs-Samā'i Malakāan Rasūlāan</i>
AhmedAli	کہ دو اگر زمین میں فرشتے المینان سے چلتے پھرتے ہوتے تو ہم آسمان سے ان پر فرشتہ ہی رسول بنا کر بھیجتے
Jalandhry	کہ دو کہ اگر زمین میں فرشتے ہوتے (کہ اس میں) چلتے پھرتے (اور) آرام کرتے (یعنی بستے) تو ہم ان کے پاس فرشتے کو پیغمبر بنا کر بھیجتے
YusufAli	Say "If there were settled, on earth angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for an messenger."
M.Khan	Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
Pickthal	Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.
Shakir	Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿96﴾

قُلْ	Say	كَفَىٰ	Sufficient is	بِاللَّهِ	Allah
شَهِيدًا	(for) a witness	بَيْنِي	Between me	وَبَيْنَكُمْ ۚ	And between you
إِنَّهُ	Verily He	كَانَ	Is	بِعِبَادِهِ	Of His slaves
خَبِيرًا	All-Knower	بَصِيرًا	All-Seer		

Translit	<i>Qul Kafá Billāhi Shahīdāan Baynī Wa Baynakum 'Innahu Kāna Bi'ibādihi Khabīrāan Baṣīrāan</i>
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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

AhmedAli	کہہ دو کہ اللہ میرے اور تمہارے درمیان گواہ کافی ہے بے شک وہ اپنے بندوں سے خبردار دیکھنے والا ہے
Jalandhry	کہہ دو کہ میرے اور تمہارے درمیان خدا ہی گواہ کافی ہے۔ وہی اپنے بندوں سے خبردار (اور ان کو) دیکھنے والا ہے
YusufAli	Say: "Enough is Allah for a witness between me and you: for He is well-acquainted with His servants, and He sees (all things)."
M.Khan	Say: "Sufficient is Allāh for a witness between me and you. Verily! He is Ever the All-Knower, the All-Seer of His slaves."
Pickthal	Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.
Shakir	Say: Allah suffices as a witness between me and you; surely He is Aware of His servants, Seeing.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمًى ۖ وَبُكْمًا وَصُمًّا ۚ مَأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

﴿97﴾

Allah	اللَّهُ	Guides	يَهْدِ	And He whom	وَمَنْ
And He whom	وَمَنْ	Led aright	الْمُهْتَدِ ۖ	He is	فَهُوَ
You will find	تَجِدَ	Never	فَلَنْ	He sends astray	يُضِلُّ
Besides Him	مِنْ دُونِهِ ۚ	Protectors	أَوْلِيَاءَ	For them	لَهُمْ
(of) Resurrection	الْقِيَامَةِ	On the Day	يَوْمَ	And We shall gather them	وَنَحْشُرُهُمْ
Blind	عُمًى	Their faces	وُجُوهِهِمْ	On	عَلَىٰ
Their abode	مَأْوَاهُمْ	And deaf	وَصُمًّا ۚ	And dumb	وَبُكْمًا
It abates	خَبَتْ	Whenever	كُلَّمَا	(will be) Hell	جَهَنَّمُ ۖ
		The fierceness of Fire	سَعِيرًا	We shall increase (for them)	زِدْنَاهُمْ

Translit	Wa Man Yahdi Allāhu Fahuwa Al-Muhtadi Wa Man Yudlil Falan Tajida Lahum 'Awliyā'a MinDūnihi Wa Nahshuruhum Yawma Al-Qiyāmati `Alā Wajūhīhim `Umyāan Wa Bukmāan Wa Şummāan Ma'wāhum Jahannamu Kullamā Khabat Zidnāhum Sa`irāan
AhmedAli	اور جسے اللہ راہ دکھا دے وہی راہ پانے والا ہے اور جسے گمراہ کر دے پھر تو ان کے لیے اللہ کے سوا کوئی دوست نہیں پائے گا اور ہم نے انہیں قیامت کے دن مومنوں کے بل اندھے گونگے بہرے کر کے اٹھائیں گے ان کا ٹھکانا دوزخ ہے جب بجھنے لگے گی تو ان پر اور بھڑکا دیں گے
Jalandhry	اور جس شخص کو خدا ہدایت دے وہی ہدایت یاب ہے۔ اور جن کو گمراہ کرے تو تم خدا کے سوا ان کے رفیق نہیں پاؤ گے۔ اور ہم ان کو قیامت کے دن اوندھے منہ اندھے گونگے اور بہرے (بنا کر) اٹھائیں گے۔ اور ان کا ٹھکانہ دوزخ ہے۔ جب (اس کی آگ) بجھنے کو ہوگی تو ہم ان کو (عذاب دینے کے لئے) اور بھڑکا دیں گے
YusufAli	It is he whom Allah guides, that is on true guidance; but he whom He leaves astray,— for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase for them the fierceness of the Fire.

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سورة الإسراء

M.Khan	And he whom Allâh guides, he is led aright; but he whom He sends astray for such you will find no Auliya' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire
Pickthal	And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.
Shakir	And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

ذٰلِكَ جَزَاؤُهُمْ بِاَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا اِذَا كُنَّا عِظَامًا وَرُفَاتًا اِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

﴿98﴾

Because they	بِاَنَّهُمْ	Their recompense	جَزَاؤُهُمْ	That is	ذٰلِكَ
And they said	وَقَالُوا	Our Signs	بِآيَاتِنَا	Denied	كَفَرُوا
Bones	عِظَامًا	We are	كُنَّا	When	اِذَا
Really be resurrected (raised again)	لَمَبْعُوثُونَ	Shall we	اِنَّا	And fragments (ashes)	وَرُفَاتًا
		new	جَدِيدًا	As creation	خَلْقًا

Translit	<i>Dhālika Jazā'uuhum Bi'annahum Kafarū Bi'āyātina Wa Qālū 'A'idhā Kunnā 'Izāmāan Wa Rufātāan 'A'innā Lamab'ūthūna Khalqāan Jadīdāan</i>
AhmedAli	یہ ان کی سزا اس لیے ہے کہ انہوں نے ہماری آیتوں کا انکار کیا اور کہا کہ کیا جب ہم ہڈیاں اور چورا ہو جائیں گے تو پھر نئے سے سرے سے بنا کر اٹھائے جائیں گے
Jalandhry	یہ ان کی سزا ہے اس لئے کہ وہ ہماری آیتوں سے کفر کرتے تھے اور کہتے تھے کہ جب ہم (مر کر بوسیدہ) ہڈیاں اور ریزہ ریزہ ہو جائیں گے تو کیا از سر نو پیدا کئے جائیں گے
YusufAli	That is their recompense, because they rejected Our Signs and said "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?"
M.Khan	That is their recompense, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
Pickthal	That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?
Shakir	This is their retribution because they disbelieved in Our communications and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

﴿۹۹﴾ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ قَادِرٌ عَلٰى اَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَا رَيْبَ فِيْهِ فَاَبٰى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا

That	اَنَّ	They see	يَرَوْا	Do not	اَوَلَمْ
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Created	خَلَقَ	Who	اللّٰهِ	Allah	اللّٰهُ
(is) Able	قَادِرٌ	And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ
Create	يَخْلُقُ	To	أَنْ	(on)	عَلَىٰ
For them	لَهُمْ	And He has made	وَجَعَلَ	The like of them	مِثْلَهُمْ
Doubt	رَيْبٌ	(there is) no	لَا	An appointed term	أَجَلًا
The wrong-doers	الظَّالِمُونَ	But refused	فَأَبَىٰ	In it	فِيهِ
		disbelief	كُفُورًا	But	إِلَّا

Translit	'Awalam Yaraw 'Anna Allāha Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Qādirun `Alā 'AnYakhluqa Mithlahum Wa Ja`ala Lahum 'Ajalāan Lā Rayba Fīhi Fa'abá Aẓ-Ẓālimūna 'Illā Kufūrāan
AhmedAli	کیا انہوں نے نہیں دیکھا جس اللہ نے آسمانوں اور زمین کو بنایا ہے وہ ان جیسے اوپر بھی بنا سکتا ہے اور اس نے ان کے لیے ایک وقت مقرر کر رکھا ہے جس میں کوئی شک نہیں اس پر بھی ظالم انکار کیے بغیر نہ رہے
Jalandhry	کیا انہوں نے نہیں دیکھا کہ خدا جس نے آسمانوں اور زمین کو پیدا کیا ہے اس بات پر قادر ہے کہ ان جیسے (لوگ) پیدا کر دے۔ اور اس نے ان کے لئے ایک وقت مقرر کر دیا ہے جس میں کچھ بھی شک نہیں۔ تو ظالموں نے انکار کرنے کے سوا (اسے) قبول نہ کیا
YusufAli	See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.
M.Khan	See they not that Allāh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the Zālimūn (polytheists and wrong-doers) refuse (the truth — the — Message of Islāmic Monotheism, and accept nothing) but disbelief.
Pickthal	Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.
Shakir	Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۚ وَكَانَ الْإِنْسَانُ قَتُورًا

﴿100﴾

You	أَنْتُمْ	If	لَوْ	Say	قُلْ
(of) the Mercy	رَحْمَةٍ	The treasures	خَزَائِنَ	Possess	تَمْلِكُونَ
You would surely hold back	لَأَمْسَكْتُمْ	Then	إِذَا	(of) my Lord	رَبِّي
And is	وَكَانَ	(of) spending	الْإِنْفَاقِ ۚ	For fear	خَشْيَةَ
		Ever miserly	قَتُورًا	Man	الْإِنْسَانُ

Translit	Qul Law 'Antum Tamlikūna Khazā'ina Rahmati Rabbī 'Idhāan La'amsaktum Khashyata Al-'Infāqi Wa Kāna Al-'Insānu Qatūrāan
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AhmedAli	کہہ دو اگر میرے رب کی رحمت کے خزانے تمہارے ہاتھ میں ہوتے تو تم انہیں خرچ ہو جانے کے ڈر سے بند ہی کر رکھتے اور انسان بڑا تنگ دل ہے
Jalandhry	کہہ دو کہ اگر میرے پروردگار کی رحمت کے خزانے تمہارے ہاتھ میں ہوتے تو تم خرچ ہو جانے کے خوف سے (ان کو) بند رکھتے۔ اور انسان دل کا بہت تنگ ہے
YusufAli	Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (ever) niggardly!"
M.Khan	Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
Pickthal	Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.
Shakir	Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي
لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿101﴾

Moses	مُوسَىٰ	We have given	آتَيْنَا	And indeed	وَلَقَدْ
Clear	بَيِّنَاتٍ ۖ	Signs	آيَاتٍ	Nine	تِسْعَ
(of) Israel	إِسْرَائِيلَ	The Children (sons)	بَنِي	Then ask	فَاسْأَلْ
Then said	فَقَالَ	He came to them	جَاءَهُمْ	When	إِذْ
Verily I	إِنِّي	Pharaoh	فِرْعَوْنُ	To him	لَهُ
Bewitched	مَسْحُورًا	O Moses	يَا مُوسَىٰ	Think you (are) indeed	لَأَظُنُّكَ

Translit	Wa Laqad 'Ātaynā Mūsā Tis'a 'Āyātin Bayyinātin Fās'l Banī 'Isrā'īla 'Idh Jā'ahum FaqālaLahu Fir'awnu 'Innī La'aẓunnuka Yāmūsā Mashūrāan
AhmedAli	اور البتہ تحقیق ہم نے موسیٰ کو نو کھلی نشانیاں دی تھیں پھر بھی بنی اسرائیل سے بھی پوچھ لو جب موسیٰ ان کے پاس آئے تو فرعون نے اسے کہا اے موسیٰ میں تو تجھے جادو کیا ہوا خیال کرتا ہوں
Jalandhry	اور ہم نے موسیٰ کو نو کھلی نشانیاں دیں تو بنی اسرائیل سے دریافت کر لو کہ جب وہ ان کے پاس آئے تو فرعون نے ان سے کہا کہ موسیٰ میں خیال کرتا ہوں کہ تم پر جادو کیا گیا ہے
YusufAli	To Moses We did give nine Clear Signs: ask the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!"
M.Khan	And indeed We gave Mûsa (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsa (Moses)! I think you are indeed bewitched."
Pickthal	And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.
Shakir	And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most surely I deem you, O Musa, to be a man deprived of reason.

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿102﴾

You know	عَلِمْتَ	Verily	لَقَدْ	He said	قَالَ
These (signs)	هَؤُلَاءِ	Has sent down	أَنْزَلَ	None	مَا
(of) the heavens	السَّمَاوَاتِ	The Lord	رَبُّ	But	إِلَّا
And truly I	وَإِنِّي	As clear signs	بَصَائِرَ	And the earth	وَالْأَرْضِ
(are) doomed to destruction	مَثْبُورًا	O Pharaoh	يَا فِرْعَوْنُ	Think you	لَأَظُنُّكَ

Translit	<i>Qāla Laqad `Alimta Mā 'Anzala Hā'uulā' 'Illā Rabbu As-Samāwāti Wa Al-'Arđi Baṣā'ira Wa 'Innī La'ažunnuka Yā Fir`awnu Mathbūrān</i>
AhmedAli	کہا یہ تو تجھے معلوم ہے کہ یہ آسمانوں اور زمین کے مالک ہی نے لوگوں کو سوجھانے کے لیے نازل کی ہیں اور بے شک میں تجھے اے فرعون ہلاک کیا ہوا خیال کرتا ہوں
Jalandhry	انہوں نے کہا کہ تم یہ جانتے ہو کہ آسمانوں اور زمین کے پروردگار کے سوا ان کو کسی نے نازل نہیں کیا۔ (اور وہ بھی تم لوگوں کے) سمجھانے کو۔ اور اے فرعون میں خیال کرتا ہوں کہ تم ہلاک ہو جاؤ گے
YusufAli	Moses said "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"
M.Khan	[Mûsa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allāh's Oneness and His Omnipotence). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
Pickthal	He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.
Shakir	He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿103﴾

Turn them out	يَسْتَفِزَّهُمْ	To	أَنْ	So he wanted	فَأَرَادَ
But We drowned him	فَأَغْرَقْنَاهُ	The land	الْأَرْضِ	Of	مِنْ
all	جَمِيعًا	(were) with him	مَعَهُ	And who	وَمَنْ

Translit	<i>Fa'arāda 'An Yastafizzahum Mina Al-'Arđi Fa'aghraqnāhu Wa Man Ma`ahu Jamī`ān</i>
AhmedAli	پھر اس نے ارادہ کیا کہ انہیں اس زمین سے نکال دے تب ہم نے اے اور اس کے سب ساتھیوں کو غرق کر دیا
Jalandhry	تو اس نے چاہا کہ ان کو سرزمین (مصر) سے نکال دے تو ہم نے اس کو اور جو اس کے ساتھ تھے سب کو ڈوب دیا
YusufAli	So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.
M.Khan	So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.
Pickthal	And he wished to scare them from the land, but We drowned him and those with him, all together.

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Sura # 17 – 111 Verses - Makkah

سورة الإسراء

Shakir	So he desired to destroy them out of the earth, but We drowned him and those with him all together;
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وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿104﴾

The the Children	لِبَنِي	After him	مِنْ بَعْدِهِ	And We said	وَقُلْنَا
(in) the land	الْأَرْضَ	You dwell	اسْكُنُوا	(of) Israel	إِسْرَائِيلَ
The promise	وَعْدُ	Comes	جَاءَ	Then when	فَإِذَا
You	بِكُمْ	We shall bring	جِئْنَا	Last	الْآخِرَةِ
				As a mixed crowd	لَفِيفًا

Translit	Wa Qulnā Min Ba`dihī Libanī 'Isrā'īla Askunū Al-'Arḍa Fa'idhā Jā'a Wa `du Al-'Ākhirati Ji'nā Bikum Lafīfāan
AhmedAli	اور اس کے بعد ہم نے بنی اسرائیل سے کہا کہ تم اس زمین میں آباد رہو پھر جب آخرت کا وعدہ آئے گا ہم تمہیں سمیٹ کر لے آئیں گے
Jalandhry	اور اس کے بعد بنی اسرائیل سے کہا کہ تم اس ملک میں رہو سو۔ پھر جب آخرت کا وعدہ آجائے گا تو ہم تم سب کو جمع کر کے لے آئیں گے
YusufAli	And We said thereafter to the Children of Israel "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.
M.Khan	And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ['Isā (Jesus), son of Maryam (Mary) A.S. on the earth]. We shall bring you altogether as mixed crowd (gathered out of various nations). [Tafsir Al-Qurtubī, Vol.]
Pickthal	And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass We shall bring you as a crowd gathered out of various nations.
Shakir	And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿105﴾

And with the truth	وَبِالْحَقِّ	We sent it down	أَنْزَلْنَاهُ	And with truth	وَبِالْحَقِّ
We sent you	أَرْسَلْنَاكَ	And not	وَمَا	It has descended	نَزَلَ ۖ
And a warner	وَنَذِيرًا	As a bearer of glad-tidings	مُبَشِّرًا	Except	إِلَّا

Translit	Wa Bil-Ĥaqqi 'Anzalnāhu Wa Bil-Ĥaqqi Nazala Wa Mā 'Arsalnāka 'Illā Mubashshirāan Wa Nadhūrāan
AhmedAli	اور ہم نے اس قرآن کو سچائی سے نازل کیا اور وہ سچائی سے ہی نازل ہوا اور ہم نے تجھے صرف خوشی سنانے والا اور ڈرانے والا بنا کر بھیجا ہے
Jalandhry	اور ہم نے اس قرآن کو سچائی کے ساتھ نازل کیا ہے اور وہ سچائی کے ساتھ نازل ہوا اور (اے محمد صلی اللہ علیہ وسلم) ہم نے تم کو صرف خوشخبری دینے والا اور ڈر سنانے والا بنا کر بھیجا ہے
YusufAli	We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).
M.Khan	And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad SAW) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic

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Sura # 17 – 111 Verses - Makkah

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	Monotheism)
Pickthal	With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.
Shakir	And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿106﴾

In order that you might recite it	لِتَقْرَأَهُ	Which We have divided (into parts)	فَرَقْنَاهُ	And (it is) a Quran	وَقُرْآنًا
At	عَلَى	Men	النَّاسِ	Unto	عَلَى
By stages	تَنْزِيلًا	And We have revealed it	وَنَزَّلْنَاهُ	Intervals	مُكْثٍ

Translit	Wa Qur'ānāan Faraqnāhu Litaqra'ahu `Alā An-Nāsi `Alā Mukthin Wa Nazzalnāhu Tanzīlāan
AhmedAli	اور ہم نے قرآن کو تھوڑا تھوڑا کر کے اتارا تاکہ تو مہلت کے ساتھ اسے لوگوں کو پڑھ کر سنا دے اور ہم نے اسے آہستہ آہستہ اتارا ہے
Jalandhry	اور ہم نے قرآن کو جزو جزو کر کے نازل کیا ہے تاکہ تم لوگوں کو ٹھیر ٹھیر کر پڑھ کر سناؤ اور ہم نے اس کو آہستہ آہستہ اتارا ہے
YusufAli	(It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.
M.Khan	And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years)
Pickthal	And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.
Shakir	And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿107﴾

In it	بِهِ	Believe	آمِنُوا	Say	قُلْ
Believe	تُؤْمِنُوا ۚ	Do not	لَا	Or	أَوْ
Were given	أُوتُوا	Those who	الَّذِينَ	Verily	إِنَّ
When	إِذَا	Before it	مِنْ قَبْلِهِ	Knowledge	الْعِلْمَ
They fall down	يَخِرُّونَ	To them	عَلَيْهِمْ	It is recited	يُتْلَىٰ
		In prostration	سُجَّدًا	On their faces	لِلْأَذْقَانِ

Translit	Qul 'Āminū Bihi 'Aw Lā Tu'uminū 'Inna Al-Ladhīna 'Ūtū Al-'Ilma Min Qablihi 'Idhā Yutlā 'Alayhim Yakhirrūna Lil'adhqāni Sujjadāan
AhmedAli	کہہ دو تم اسے مانو یا نہ مانو بے شک وہ لوگ جنہیں اس سے پہلے علم دیا گیا ہے جب ان پر پڑھا جاتا ہے تو تھوڑیوں پر سجدہ میں گرتے ہیں
Jalandhry	کہہ دو کہ تم اس پر ایمان لاؤ یا نہ لاؤ (یہ فی نفسہ حق ہے) جن لوگوں کو اس سے پہلے علم (کتاب) دیا ہے۔ جب وہ ان کو پڑھ کر سنایا جاتا ہے تو وہ تھوڑیوں کے

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	بل سجے میں گر پڑتے ہیں
YusufAli	Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration"
M.Khan	Say (O Muhammad SAW to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily! those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farîsî), when it is recited to them, fall down on their faces in humble prostration."
Pickthal	Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,
Shakir	Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿108﴾

Our Lord	رَبَّنَا	Glory is (to)	سُبْحَانَ	And they say	وَيَقُولُونَ
The Promise	وَعْدُ	Was	كَانَ	Truly	إِن
		Must be fulfilled	لَمَفْعُولًا	(of) our Lord	رَبَّنَا

Translit	Wa Yaqûlûna Subhâna Rabbînâ 'In Kâna Wa`du Rabbînâ Lamaf`ûlâan
AhmedAli	اور کہتے ہیں ہمارا رب پاک ہے بے شک ہمارے رب کا وعدہ ہو کر رہے گا
Jalandhry	اور کہتے ہیں کہ ہمارا پروردگار پاک ہے بے شک ہمارے پروردگار کا وعدہ پورا ہو کر رہا
YusufAli	And say: "Glory to our Lord! Truly has the promise of our Lord been fulfilled!"
M.Khan	And they say: "Glory is to our Lord! Truly, the Promise of our Lord must be fulfilled."
Pickthal	Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.
Shakir	And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿109﴾

Weeping	يَبْكُونَ	On their faces	لِلْأَذْقَانِ	And they fall down	وَيَخِرُّونَ
		In himility	خُشُوعًا	And it adds them	وَيَزِيدُهُمْ

Translit	Wa Yakhirrûna Lil'adhqâni Yabkûna Wa Yazîduhum Khushû`aan
AhmedAli	اور تھوڑیوں پر روتے ہوئے گرتے ہیں اور ان میں عاجزی زیادہ کر دیتا ہے
Jalandhry	اور وہ تھوڑیوں کے بل گر پڑتے ہیں (اور) روتے جاتے ہیں اور اس سے ان کو اور زیادہ عاجزی پیدا ہوتی ہے
YusufAli	They fall down on their faces in tears, and it increases their (earnest) humility.
M.Khan	And they fall down on their faces weeping and it increases their humility.
Pickthal	They fall down on their faces, weeping, and it increaseth humility in them.
Shakir	And they fall down on their faces weeping, and it adds to their humility.

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ ۖ اَيًّا مَا تَدْعُوا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ
وَلَا تُخَافِتْ بِهَا وَابْتَغْ بَيْنَ ذَلِكَ سَبِيْلًا ﴿١١٠﴾

اللّٰهَ	Invoke	اَدْعُوا	Say	قُلْ
The most Gracious	Invoke	اَدْعُوا	Or	اَوْ
For Him (belongs)	You invoke	تَدْعُوا	By whatever (name)	اَيًّا مَا
And do not	The Best	الْحُسْنٰى ۚ	Names	الْاَسْمَاءُ
Nor	In your prayers	بِصَلَاتِكَ	Say loudly	تَجْهَرْ
Between	And seek	وَابْتَغْ	Make it in a low voice	تُخَافِتْ بِهَا
	A way	سَبِيْلًا	These	لِكَ

Translit	Qul Ad`u Allāha 'Aw Ad`u Ar-Rahmāna 'Ayyānan Mmā Tad`u Falahu Al-'Asmā'u Al-Ĥusnā Wa Lā Tajhar Biṣalātika Wa Lā Tukhāfīt Bihā Wa Abtaghi Bayna Dhālika Sabīlān				
AhmedAli	کہہ دو اللہ کہہ کر یا رحمن کہہ کر پکارو جس نام سے پکارو سب اسی کے عمدہ نام میں اور اپنی نماز میں نہ چلا کر پڑھ اور نہ بالکل ہی آہستہ پڑھ اور اس کے درمیان راستہ اختیار کرو				
Jalandhry	کہہ دو کہ تم (خدا کو) اللہ (کے نام سے) پکارو یا رحمن (کے نام سے) جس نام سے پکارو اس کے سب اچھے نام میں۔ اور نماز نہ بلند آواز سے پڑھو اور نہ آہستہ بلکہ اس کے بیچ کا طریقہ اختیار کرو				
YusufAli	Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."				
M.Khan	Say (O Muhammad SAW): "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salāt (prayer) neither aloud nor in a low voice, but follow a way between."				
Pickthal	Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between."				
Shakir	Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these."				

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ
الدُّلِّ ۚ وَكَبِّرْهُ تَكْبِيْرًا ﴿١١١﴾

لِلّٰهِ	All the praise	الْحَمْدُ	And say	وَقُلِ
يَتَّخِذْ	Has not	لَمْ	Who	الَّذِي
لَهُ	And there is not	وَلَمْ يَكُنْ	A son	وَلَدًا
الْمُلْكِ	In	فِي	A partner	شَرِيْكٌ

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Any protector	وَلِيٌّ	For Him	لَهُ	Nor there is	وَلَمْ يَكُنْ
And magnify Him	وَكَبِّرْهُ	Submissiveness (low)	الدُّلَّ ۖ	Out of	مِنْ
				(with all) magnificence	تَكْبِيرًا

Translit	<i>Wa Quli Al-Ĥamdu Lillāhi Al-Ladhī Lam Yattakhidh Waladāan Wa Lam Yakun Lahu SharīkunFī Al-Mulki Wa Lam Yakun Lahu Wa Līyun Mina Adh-Dhulli Wa Kabbirhu Takkbīrāan</i>
AhmedAli	اور کہہ دو سب تعریفیں اللہ کے لیے ہیں جس کی نہ کوئی اولاد ہے اور نہ کوئی اس کا سلطنت میں شریک ہے اور نہ کوئی کمزوری کی وجہ سے اس کا مددگار ہے اور اس کی بڑائی بیان کرتے رہو
Jalandhry	اور کہو کہ سب تعریف خدا ہی کو ہے جس نے نہ تو کسی کو بیٹا بنایا ہے اور نہ اس کی بادشاہی میں کوئی شریک ہے اور نہ اس وجہ سے کہ وہ عاجز و ناتواں ہے کوئی اس کا مددگار ہے اور اس کو بڑا جان کر اس کی بڑائی کرتے رہو
YusufAli	Say: "Praise be to Allah Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: Yea, magnify Him for His Greatness and Glory!"
M.Khan	And say: "All the praises and thanks are to Allāh, Who has not begotten a son (nor offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walī (helper, protector or supporter). And magnify Him with all the magnificence, [Allāhu-Akbar (Allāh is the Most Great)]."
Pickthal	And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.
Shakir	And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).